

1603. PETITION APOLLOGETICAL & ANSWER
1604. WORKS.



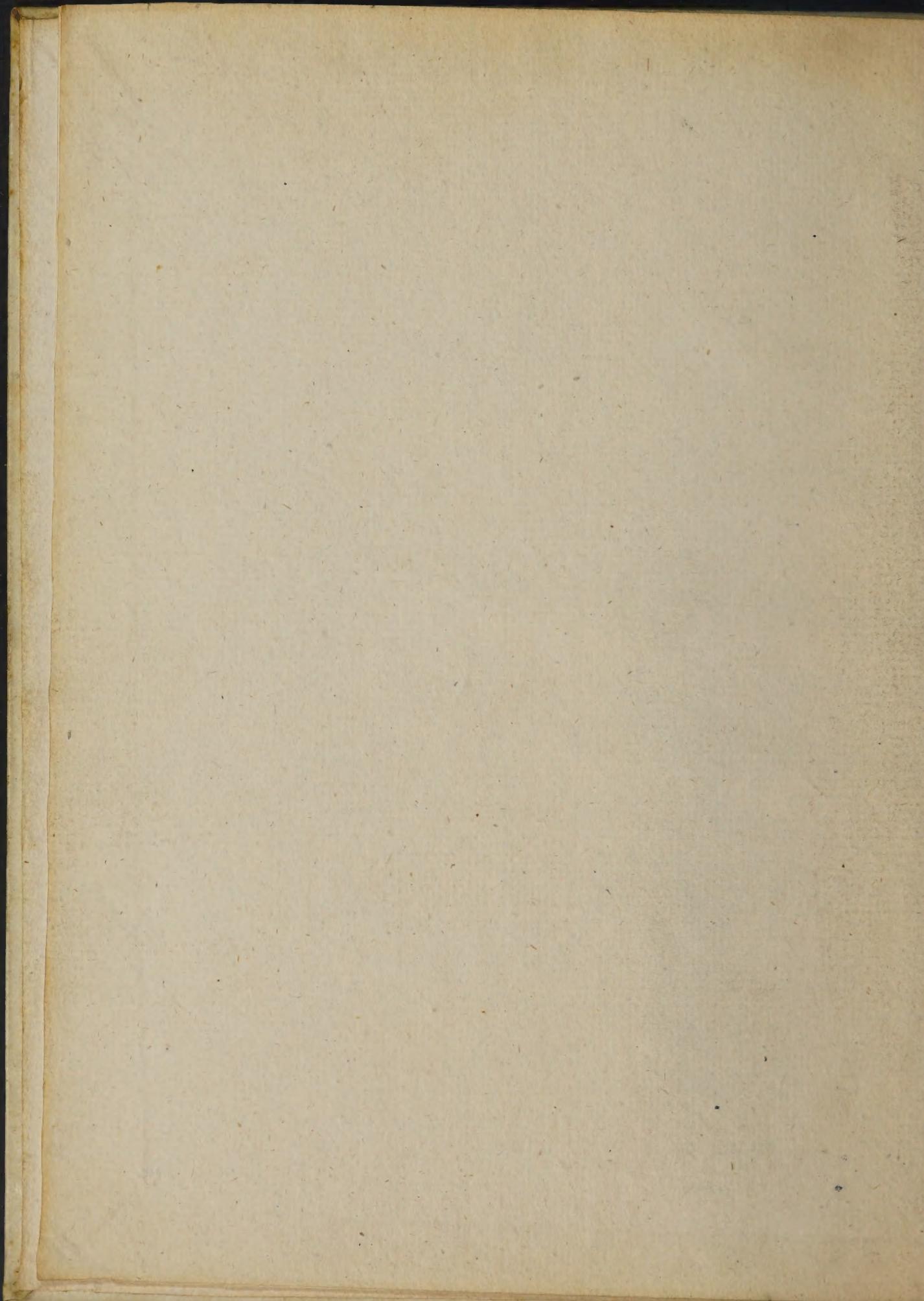




Potter

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C. A. Chandler



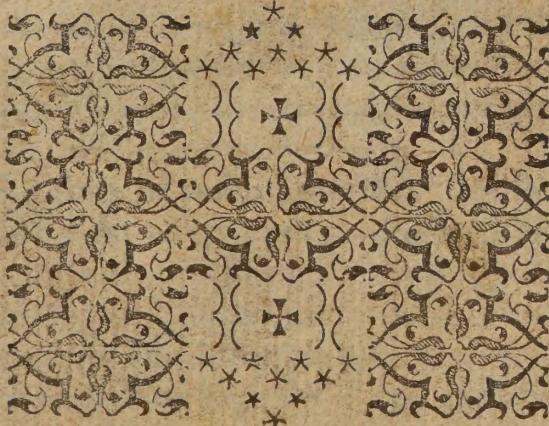
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A PETITION
APOLOGETIC
CALL, PRESENTED TO THE
KINGES MOST EXCELLENT MAIESTY,
BY THE LAY CATHOLIKES
OF ENGLAND,
in July last.

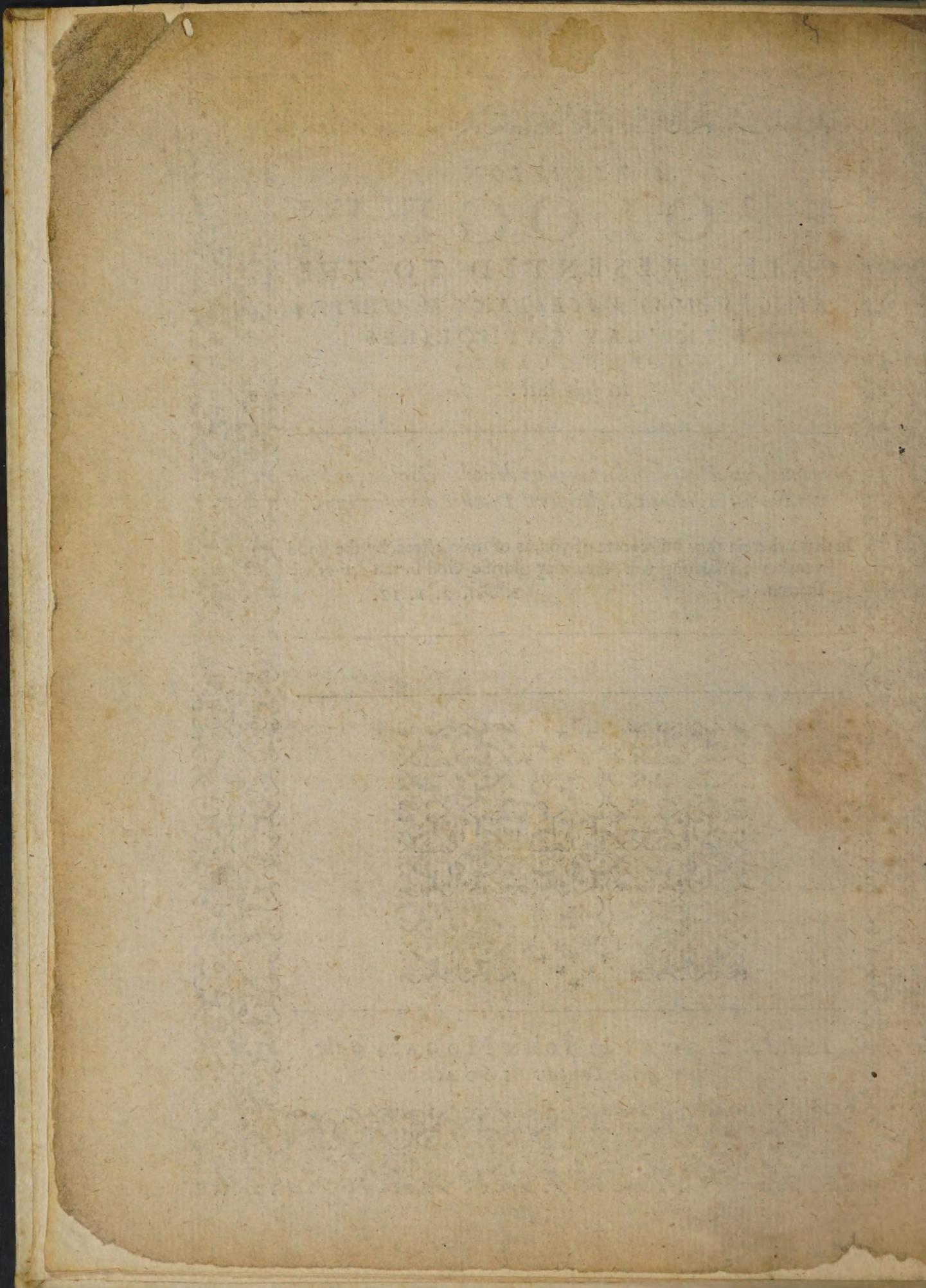
*In eo quod detractant de vobis tanquam de malefactoribus, ex bonis
operibus vos considerantes, glorificant Deum in die visitationis.*

In that vwherein they misreporte of you, as of malefactors, by the good
vworkes considering you, they may gloriſe God in the day of vi-
ſitation.

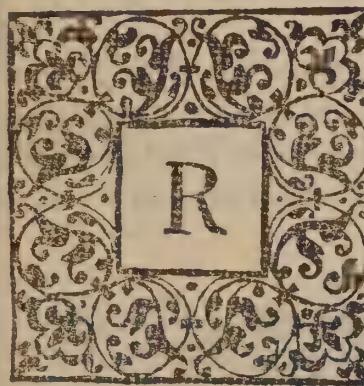
1. Pet. 2. v. 12.



Printed at DOWAY by JOHN MOGAR, at the
ſigne of the Compas. 1604.



THE PREFACE.



EVER END SIR. There came to my hands by the way of Bruxels, on the xxviii. day of this moneth, a certayne Petition or Apologie of the lay Catholikes of England (as I stand informed) presented to his Highnes about the later end of the parliament: which seemeth so conformable to reason, so absolute in forme of their submision, and so admirable for the assurance by them offered for their Priests and Pastors: that the publisking thereof cannot but giue contentment (in my opinion) to all sorts of men, that desire both to be clearely informed of the true state of things, and that justice and equity should take place, according to mens comportments & deserts, and not according to the preiudicte opinions of such, whome nothing but the bloud and vtter beggeryng of Catholikes can satisfie. And therefore I thought good, in more publike manner then it was before, to make the world acquainted therewith.

Reasons of publishing this treatise.

THE publishing of this Apology canot but tend much to his Maiesties honour, and more to his satisfaction and securitie; for so much as the Catholikes affectionate seruices and obligations therein contayned, must needes be argumentes of some supereminent vertue and goodnes in his sacred personage, that could drawe from them at all times such extraordinary effectes of loue and devotion: and the more manifest the protestations of their purgations shall appeare to the world, the more manifold shall be their bonds and obligations of performance, and persecurance therein.

The Protestant Prelates cannot with reason disallowe thereof, because herein is nothing required at their hands, but a reasonable conference, and satisfaction in pointes of their mission and vocation: And when they shall make it evident out of the

His Maiesties honour and seruice.

The Protestant Prelates.

THE PREFACE.

written word, that they are the true Sheepheardes and Pastors sent from God to have charge of soules, they make profer without delay to followe them, and with all confor- mity to obey them, and heare their voyces: which when they shall proue, the contro- uersie is charitably composed, and though they fayle of their proofes, yet they re- mayne as they doe with their wealth, their myues, their pleasures, and pallaces: the poore Catholikes desiring only a secret and silent permission of such Pastors, as shall shewe to them and the whole world, sufficient evidence and approbation for the charge of soules they undertake.

The Puritans

The Puritans herewith cannot be offended, if they peaceably, and precisely seeke after contentment, and not contention: because they shall finde diuers of their max- imes zealously, or rather odiously conceiued by them against Catholikes, ouer- throwne and evaucuated by most evident demonstration and instances in matters of facte, practise, and experience: especially in that point of conditionall subjects, which is so much vrged by the Ministry.

Academikes
of Oxford &
Cambridge.

The flourishing and learned Academikes of Oxford and Cambridge may perceine hereby that Catholikes knowe their Priests intus & incute, and take them neither for ignorant in diuinitie, nor dunces in humanity; neither for Catalines towardes their Senate, nor for Absolons towardes their David, that dare ad- venture life, & living for their vertues & loyalties. And I imagine that if your Mi- nisters were put to the like plunges, they would hardly finde the like pledges: where- fore I could wish that your Ministers would endeouour rather to excell and surpassee them in their Godly qualities, then in their pamphlets and pulpets to vrge the State to supprese them with seuerre eximentes and edictes, which are nothing but argumen- tes of their feare, and whetstones of the others fortitude.

The Artisans,
and Prentises.

The Godly and zealous Artisans and Prentises of London, and other places, may learne hereby to moderate themselues a little in their outragious alarines of Stoppe the Traitor, when they see an Innocent Priest passe their streets: for by reading hereof they may be rightly and truly informed and instructed, howe farre the poore Innocent men are from treasons, and all treasonable purposes.

The Catho-
likes of Eng-
land.

The Catholikes at home must needes hereby be comforted, and animated in well- doing, and faithfull seruing, and obeying their Soueraigne in pace & gaudio, if they may be permitted; and if not that, yet in suffering with alacrity what shall be imposed vpon them for their Religion, when by this Apologie they shall be dis- burdned of those former clogges and imputations of disloyaltie, and treason.

The Catho-
likes abroade.

The Catholikes not onely here in Flaunders, but in the whole Christian world besides must needes be hereby much edified, and excited to the sincere pra- elise, and profession of zeale and pietie towardes God: of fidelity and obedience towardes their Princes: and of a Reuerent respect, and regard towardes their Priests and Pastors, when they finde in this present Apologie, so rare and remarkable an example of English Catholikes constancy in the one, & conformity in the other: and

THE PREFACE.

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and such confidence for the third, that sithence the Apostles time, and the dayes of the priuative Church of England, never the like President, either in the time of peace, or persecution hath beene heard or read of; that the sheepe shold engage them selues for their shepheardes, and make voluntary profer to bee bound body for body, and life for life for their fidelity, except that famous Protomartir of England, S. Albane, who was to them herein a patrone and president: the end of whose blessed conuersation, our English Catholikes beholding, doe Imitate his faith and fortitude, and doe succeed him in a reuenciall loue and deuotion towardes their Pastors. Which heroicall minde and resolution of our said English Catholikes must needs be as famous to posterity, as it is repugnant to all worldly wisdome and policy; and must also needs bee accompanied with as much honour and merit in the sight of God, and all good men; as it cannot but be incombred with dangers and difficulties in the sight of flesh and bloud, and of all those **Deus venter est, Whose God is only their belly, profit, and pleasure in this world.**

Of this Apologie two copies were sent ouer, the one to Fraunce, and the other to Flaunders: all one in frence and substance, but it seemeth that the copie sent to Flaunders was taken verbatim out of the first fountayne and originall: And that the other which came to Paris, was not all togeather so ample and compleate. Therefore I haue thought good to aduertise you, that I haue followed and set forth that copie, which I found, or at least presumed to be most consonant to the good mindes and affections of them, whome it most concerned.

And thus willing you to make your profit spirituall of these my endeuours, and of the sequent Apology, desiring God that it may serue to mollifie the harts of our beautey aduersaries, and fortifie and corroborate the Saints & seruants of God in well doing, and patiently suffering, and carrying the Croffe of Christ, & Crowne of thornes which pricke to the quicke on euery side, I wish you the two most pretious Jewels that can happen to a Christian soule.

Gratiam in hac vita, & gloriam in futura.

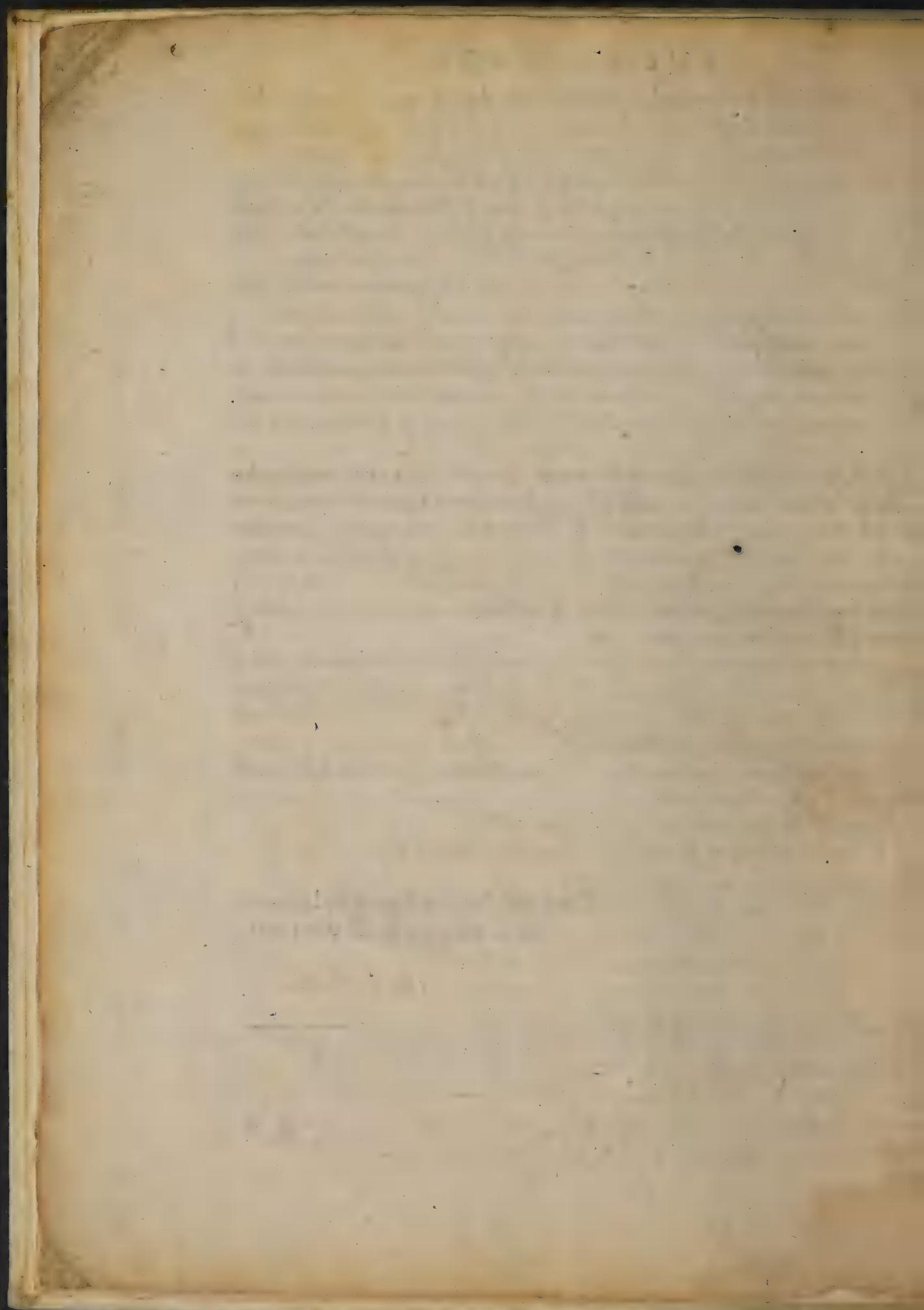
From my study in DOWAY, this 16. of OCTOBER 1604.

Your very louing Sonne and seruant
in CHRISTO DOMINO.

JO. LECEY.

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A PETITION
APOLOGETICALL,
PRESENTED TO THE KINGES
MOST EXCELLENT MAIESTIE,
BY THE LAY CATHOLIKES
OF ENGLAND,
in July last.

CHAPTER I.

The cause of our silence.



OST MIGHTY AND GRATIOS
SOVERAIGNE. Many are the reasons
that haue caused vs to expect with per-
petuall patience, and profound silence,
your Maiesties most gratious resolution
for some benigne remedy, and redresse of
our most grieuous calamities and afflictions : as the confidence of a good cause:
the testimony of an incorrupt cōscience:
the memory of our constant, and continuall affection to the vndoubted right & Title, in remaynder of your renowned
Catholike Mother, to the Crowne of England: the imputations, Crosses, & afflictions we suffred many yeares therefore: the publique and gratefull
acknowledgmēt that your said glorious Mother made thereof, at the time
of her Arraynement and execution, in the presence of the Lordes there
assembled for her conuiction, vttering these wordes : * *Woe is me for the
poore Catholikes, and the miseries I foresee they are like to endure for their irre-
moveable affection to me and mine; If I were as free as mine estate and innocency
requireth, I would gladly redēeme their vexations with my dearest bloud.*

The same zeale & promptitude after her decease, we shewed in your
redēption of
her so desired.
Maiesties

*Her bloud is
shed, & yet re-
maineth peace
& authority to
worke them

Maiesties right and pretention to the Crowne of *England*, the oppositions were made by vs and our *Catholike* brethren and freinds abroade and at home, leauing nothing in our power vndone, that might lawfully aduaunce your Maiesties rightful Title, as Heire apparant to the Crowne of *England*, against all practises or projects to the contrary.

a The L Mont
eagle, M Fran
Tresham, Sir
Levys Tref-
ham, in the
Tovre of
London.
b Sir Thomas
Tresham at
Northampton
c The Vicount
Montiguelarg
ly calting mo-
ney among
the people.
d The L. Win-
for, The L.
Morden.

a Our forewardnes in proclayming your Maiesty without any further warrant then the right, and justice of your Title, and the loyaltie and affection of our hartes.

b The dangers and difficulties that some amongst vs passed in performing thereof in times so greene and doubtfull.

c The general joy & applause shewed by vs, with remarkable signes of infinite contentment at your Highnes entrance into the Realme, with dutifull offices of joy and readines to proclayme and receiue your Maiesty, were performed by *Catholikes*, with such alacrity in most places of the Realme, and those in such a distance one from the other, that they could haue no intelligence one with another, howe they should behaue them selues in that occasion: which maketh it euident, that so generall a consent, in so suddayne & important an affaire, of persons so by places deuided, could not proceede from any other fountayne, but from an universall and settled deuotion to your Maiesties vndoubted Title.

All which offices of our loue and loyaltie, we assure our selues, are aswell knowne to your Maiestie, as your Maiesties Candor & Clemency is knowne vnto vs, & by vs blazed throughout the Christian world: And not by our tongues and pennies only are these your heroicall vertues made so notorious, as they are by the often publique and gratiouse promises also, & protestations, which your Maiesty (out of the infinite boun-ty and magnanimity of your minde) hath made, aswell to Princes abroade, as to priuate Men at home: aswell before as after the *Queenes* death, aswell before as after your entrance to the Realme; both in priuate, and in publique; both in Pallace, and Parliament, that you would haue no bloud for Religion, that you would haue no sale money for conscience contrary to the word of God, that you would remiue the lawes made against *Catholikes*, and giue order for clearing of them by reason, in case they haue beene in times past farther, or more rigorously executed by the Judges then the meaning of the lawe was.

The intended performance of which your most gratiouse promises receiued a memorable commencement in *July* last past, some fewe dayes before your Royall Coronation, when by speciall order of your Highnes, without anie sute or motion of the *Catholikes*, certayne Recusantes of the best quality and ability, out of diuers partes of the Realme, were sent for to *Hampton-Court* by the Lordes of your Maiesties priuy Councel, and

and were by them very respectiuely and curteously vsed, and also assurred by the said Lordes, that your Maiesties Royall pleasure and Clemency was to exonerate the Catholikes of this Realme from henceforth, of that pecuniary mulste of xx pound a Moneth for recusancy: which your Maiesties grace & relaxation, the said Lordes signified that they shold so long enjoy, as they kept them selues upright in all ciuill and true carryage towardes your Majesty and the State, without contempt: whereunto reply was made, that recusancy might be held for an acte of contempt: It was answered by the Lordes of the Counsell, that your Majesty would not accompt recusancy for a contempt: And this your Maiesties gratioues order and pleasure, the said Gentlemen recusants, were willed to signifie to all other Catholikes.

The xx pound
a Moneth for
Recusancy re-
leased by the
K. voluntarie
promise in Ju-
ly. 1603.

Which grace proceeding from your Maiesties meere Clemency and voluntary good will, in that inost dangerous time of the discouery of the conspiracy of the Lord Gray and Cobham, seemed to vs so inviolable and so little subiect to chaunge or alteration, that comparing these bountifull effects with the repose and trust, which your Majesty (in your Printed booke to your peereles Sonne) seemeth to put in them that were faithfull and resolutely affected to your Mother, and with the speach your Highnes made the first day of the Parliament tending to some more temperate course in matter of Religion then was of late vsed, we had great reason to abstayne from farther importuning your Majesty, either by friendes or petition, but to exspect with silence, patience, and all humble submission, how your Majesty should please to dispose of vs, without any diffidence or distrust, either in our owne merits, or your mercy.

CHAPTER 2.

*The Reasons that haue driven vs to breach of silence, and
to a necessary and iust defence.*

BUT alas (DREAD SOVERAIGNE) we see our silence, modesty, and simplicity so abused by some indiscreete Ministers, who in their bookees and Sermons make it evident, that they thinke no abuse or indignity offered vs, sufficient to satisfie their rigorous mindes, or supprese our righteous cause, that we are driven thereby to breake our determinate course of silence, vrged & inforced thereto by these sequent occasions.

First, that we see our selues, as superstitious persons, excluded from The first rea-
B. j. that son.

that supreame Court of Parliament , that was first founded by and for Catholike me, was furnished with Catholike Prelats, Peeres, & Personages , and was indowed with those goodly priuiledges & prerogatiues by Catholike Princes , & so continued from the first conversion of our Nation from Paganisme for so many hundred yeares without alteration , till the times of Edward the vi. a Childe , and Queene Elizabeth a Woman : and by the lawes made by Catholikes in those Parliaments, the honour, peace, and wealth of this Realme hath beene , and is maintayned , and your Maiesties right and succession to the Crowne , mighty (against all your aduersaries) fortified and supported.

The 2. reason. We see daylie billes and bookees exhibited against vs in Parliament and elsewhere , taxing vs very vnjustly with most odious names of heretikes, sectaries, superstitious persons, and Idolators.

The 3. reason. We heare that your Maiesy is often sollicited to extirpate the very roote, rase , and memory of vs out of your Dominions , and rather to admitte Miscreants and Iewes then Catholikes.

The 4. reason. We heare a newe motion is made for the reuyuing of the former Capitall lawes, and pecuniary payments, & other penalties , rather charging vs with a heauier hand , then easing vs of our former burdens : we heare that men are to pay for their Wiues recusancy , which in the hardest and heauiest times never was admitted : that the hauing or keeping of a Schoolmaster (not allowed by the Diocesan) is to be punished with xl. shillings a day : that all such as goe ouer to study in forraigne partes without speciall licence , are to be disabled of all Inheritaunce, Landes, Legacies, or other goodes, chattels or possessions whatsoeuer. These instances duly considered , cause vs greatly to feare , that your Maiesy may in time, by the importunat and daylie clamors , and calumniations of our aduersaries, be incensed and incited against vs your most faithfull subiects , who liuing in certayne security of their owne innocency , and your Maiesies mercy and bountyn, labour not by vnquiet oppositions to contradict the false informations of our aduers part, but only rely vpon the prouidence of God almightyies protection , & your Maiesies , who *tanquam Pater patriæ* is and euer hath beene , the certayne sanctuary , and common support of all just and innocent men . And since the discharge of our minde , can in our poore opinion bring no other inconuenience , then light to your resolutions , in such thinges as your Highnes is now to determine of in this present Parliament, being the fittest time for your Maiesy to heare the desires and requests of your people, and we hauing no other meanes to make them knowne, but by this our dutifull Petition, we are the boulder to present vnto your Maiesies

ties viewe this our simple & sincere *Apology*: least God should be offend-
ed with vs for our silence in matter of his honour: least the *Christian*
world should condemne vs of negligence in defence of our poore di-
stressed cause: least our Children and posterity should argue vs of care-
lesnes and pusillanimity in a cause concerning their liues, estats, and their
very soules saluation: finally least our aduersaries should insult ouer vs
and repute vs *tanquam confitentes reos*, if after so many blowes giuen, we
should not hold vp the Buckler-hand to saue our heads from vtter con-
fusion and destruction, and leaue some monument to our posterity of
our zeale and deuotion in *negotio animarum*, & of our duty and affection,
in cultu Principum.

Yet so desirous we are to giue your *Maiesly* all possible contentment
and satisfaction, so loath not only to commit, but to conceaue any thing
that might justly offend your Grace, that being by the reasons aforesaid
pressed to put penne to paper, and to haue recourse to your Highnes by
way of intercession, we seeke not for all that to importunate your *Maiesly*
with concourse of multitudes, nor with the subscriptions of thou-
sandes of your lay *Catholike* subjects handes a (as some others haue done,
in alio genere) for the furtherance of their affaires: but some fewe of vs
only in the name of the *Catholikes* of all degrees (who euery way joyne
with vs in our submission and purgation) doe present this our sincer-
Apology and humble Petition, wherein if we seeine more tedious for th
diuers important pointes wee must necessarily handle by this occasion
then is conuenient for men that deale with so mighty a *Monarch*, busied
so extreamely with the waighty affaires of so many Kingdomes: par-
don (*O noble Prince*) this our *indecorum*, for that we are driuen to touch
somewhat in this discourse, which in Parliament we should haue said,
if we thether had bin admitted: that which to our aduersary we would
utter, if they had the patience to heare vs: and that which we should
answere to their sinister suggestions, if we might haue that accessse to
your Royall person, as the extreamity of our cause requireth, and the
true and hartie affection we beare to your *Maieslie* and the common
wealth of your Potent *Monarchie* deserueth. It is not our meaning (most
mighty *Monarch*) being meere lay men, that maken no profession of let-
ters, to examine curiously & contentiously all that our aduersaries haue
thundered of late against vs, or to dispute with them in moode & figure,
which combate we leaue to the diuines of both partes, when your *Maies-
ly* shall thinke good thereof: but with due respect to giue your *Grac*
an account and reason of our beleef and Religion, and a full and ampl-
securitie and satisfaction, of our fidelities and submission.

a As the Mil-
itary Ministers
lately did.

CHAPTER 3.

The Estate and quality of your Majesties Catholikes subiects.

FOR the cleare vnderstanding of which two points, may it please your Grace to consider; first what is the state and condition of your faithfull & Catholike subiects both for number, quality, and desert; next what Religion it is they professe, & vpon what groundes; lastly what they are of your Majesties subiects of their Ranke, that for former or future seruices, and submission in all ciuill and temporall causes, against all both domesticall and forraigne enimies, haue and will goe farther, or venter more willingly their liues & liuings for the honour and defence of your person, greatnes, and posterity, then they, and their friends both haue, and will doe.

In deliuery of which points, we hope your Majestie will expect no farther arte, or eloquence then may be required of men plunged, and perplexed with the flux and reflux of perpetuall vexations, which is truth that craueth justice, and teares that cry for mercy.

It is evident (D R E A D S O V E R A I G N E) that the subiects of your Majesties Realmes of *England* and *Ireland* consist of *Catholikes*, *Protestants*, *Puritans*, and other sectaries: the *Catholikes* and *Catholikely* affected in this Realme, notwithstanding the long persecutions in the late *Queenes* dayes, were at the entrance of your Majestie to this Realme, esteemed to be as many, as any other of the said professions of Religion: and as for

An Irishman *Ireland* few there are of that nation, that are of any account or freehold, a Protestant is *carauis in terris* but are professed *Catholikes*, besides those that are *Catholikely* affected.

And as for the *Catholikes* of this Realme, it is well knowne that their Ancestors haue deserued well of this common wealth both in warre, & peace, both at home and abroade, and for their fidelities, and laudable seruices haue bin aduanced by your Majesties progenitors, vnder whome they liued and serued, from whome we hope that in no point we degenerate; only that which in them was esteemed the polestarre of all their vertues (to witte) the *Catholike Religion*, is in vs punished for wickednes and impiety.

This did our *Catholike Parents*, dignified by your Majesties *Catholike* progenitors, leaue vs to succeede them in: their Religion towards God; their fidelity towards our Princes; & their natvie freedome in this your Realme of *England*, which we haue lost of late yeares vnder the Raigne of our late *Queen*, for no other crime or offence, then for that we endeoured

deuoured to serue God as our *Catholike* Forefathers haue done before vs, euer since the conuersion of our Country from *Paganisme*; & to saue our soules, which are more pretious in his sight, then all the Kingdomes in the world: and although we were debarred from all offices and dignities, and liued as it were in perpetuall banishment and confinement: yet was it neuer heard that any one of our number of such suffering recusants, euer lifted vp a finger to the least damage, or detriment in the world of our Prince or Country. And thus by these few lines your *Maiesly* may see the multitudes condition, and disposition of your *Catholike* subjects; who humbly prostrate at your *Maiesties* feete, craue to be restored to their former and ancient freedome.

What we haue here spoken, or shall hereafter speake of our hard vsage in our late *Queenes* dayes, we are driven thereto by necessity, for mouing your *Maiesly* to commiseration, by comparing in your wisdome the grieuousnes of our punishment, with the quality of our deserts, that there vpon you may temper the asperity of the former proceedings against vs, which our late Soueraigne her selfe in her late dayes beganne to doe, giuing the world to vnderstand by the last proclamation that euer she made in that kinde, that she beganne to distinguish betweene *Religion* and *Treason*; and aswell therein, as in diuers other bookees & proclamations tending to that purpose, before published vpon any notorious execution done vpon *Catholikes*, she diuers times, and by her Ambasadors to diuers Princes abroad did promise and protest, that her will and intention was not to punish her subjects for their a *Religion* and a *Our late* *Queenes* euer made profession that shee meant neuer occasions to loue you, that you will rather imitate your predecessor in *Religion*.

Our late *Queenes* euer made profession that shee meant neuer to punish for *Religion*.

her first, best, and last disposition tending to mildnes, mercy, and moderation, then in her other hard and sharpe courses: sithence the fruites and effects of the one, were b joy, peace, abundance, and vniuersall v- b The fruites nion, and combination of mindes & affections, both at home & abroad of a fweete & (which your *Maiesly* seemeth most to desire) and the harbingers and milde course. handmaydes of the other, haue beeene c warres, discensions, discontent- c The hand- ments, bloud, and beggery; (which your Grace cannot so well digest.) maidsofbloud And that appeareth most euidently by the first twelue yeares of the late & pericution. *Queenes* Raigne, which as they were free from bloud and pericution, so were they frawght with all kinde of worldly prosperity; no Prince was for that space better beloued at home, or more honoured or respected abroad,

abroad, no subjects ever liued with greater security or contentment; neuer was the Realme more opulent or abundant; neuer was both in Court and Country such a generall time of triumph, joy, and exultation: but no sooner did she beginne to alter her course, & to enter into bloud, but all was filled with feares and suspitions at home, with warres and diuisions abroad, and with continuall fright and allarames of strange attempts, either against her person or state: and in fine when her treasure was exhausted, her subjects & Kingdomes extreamely impouerished, and all the Kingdomes almost about vs disgusted, and in open tearmes of jelosie and hostilitie with her, she beganne agayne to thinke of her former fortunate dayes, and to incline to a milder course, as the only meanes to settle her and her Realme in peace, security, and former prosperity: which times compared together, doe demonstrate that the seuerity of lawes made against *Catholik*, were the forerunners of infinite mischieves and miseries. And least your *Maiesy* beholding such bloody & strange laws made against vs, with their rigorous execution by the space of so many yeares in so long a *Raigne*, as was that of our late *Queene*; might thereby conjecture that such newe and neuer hard of decrees, could not without vrgent or notorious occasions haue beene inuented, constituted, and so seuerely executed; least this apprehension of these former proceedinges might make the like impression in your minde, & auersion from vs; we humbly craue your *Maiesies* gratiouse eares and attention: And when you shall reuiewe, and consider deeply the lawes made against vs, and compare them with the objected crimes, that then some ouverture may be proposed to the present Parliament for clearing the lawes by reason, which is the soule of the lawe to them, that distinction may be made by justice betweene the innocent and guilty persons.

^a The reason that might moue the late *Queene* to make lawes against *Catholik* sons: for howsoeuer the late *Queene* might haue pretention to make them, both by reason of her illegittimation by her owne Father in publicke Parliament notoriously diuulged, and the jelousie she euer stood in of the *Queene* your gratiouse *Mother*, both for the backe and alliaunce she had with *Fraunce*, and the right she seemed to haue by the sentence of the Church, pronounced against the diuorce of her Father; and the diuers censures and excommunications promulgated against her: Yet your *Maiesy* (of whose rightfull succession & most lawfull, and legitimat possession of this Crowne; *Satan* himselfe being put to his shifts can make no doubt or difficulty; against whome no Competitor either hath, or had purpose, or powre to contend; ^b whome the *Sea of Rome* is so farre from censuring, that she hath already censured all those that shall any way seeke to giue you any disturbance or molestation; & with whome

^b Vide D. Giffordes commission and Monsieur de Bethuas lettres.

all the Princes in Christendome are in perfect peace and amity ; & whome Catholikes have as yet no way offended, but by all meanes indeuoured to serue, satisfie, & cōtent.) ^a Your Maiestie (we say) for these respects, hath no such apparent cause to continue those lawes, as the late Queene had to inact them, the reasons and foundations of those lawes, being by this happy mutation of state, time, and persons vitterly remoued.

If then (D R E A D S O V E R A I G N E) we haue beene, are, and will be (as we haue and will demonstrate) as loyall, faithfull, and affectionate to your Maistie, your predecessors and posterity, and euen to those Princes that dealt most hardly with vs, and to the good and peaceable estate of our Country, as any sorte of your Maiesties subiectes within the Realme of our Rane whatsoeuer; we see not howe by authority we can be driven to forsake our Catholike Fathers faith and beleefe, vnelleſſe authority can by reason conuince vs, that our faith is Infidelity, our Religion superstition, and the seruice we vſe Idolatry, or the Doctrine we receiue heresie. These are points first to be decided and determined amongst Deuines and learned men of both partes; and therefore that Magistrates should proceede against vs, as men conuicted of those crimes, before our cause be heard and determined, by them that are by God appointed to handle those high and important pointes of diuinity; we hope your Maiesties clemency and piety will not permitte: But judgment being past on our ſide already, in ſo many generall Councils abroade, and conuocations and Parliaments at home, commanding and approuing the faith we professe, what reason can giue life to that lawe, that doth reuerſe a ſentence ſo authentically giuen, without the full forme of justice and procesſe therin required?

■ His Maiestie
hath no ſuch
reafon to con-
tinue the
lawes againſt
Catholikes,
as the late Q.
had to inact
them.

CHAPTER 4

*The reasons why we are ſo reſolute in
our Religion.*

 HE first reason that we giue of our faith & Religion (SACRED Reasons of SOVERAIGNE) & why we ought not to ſuffer therefore as delinquentis is, that neither obſtinate pride, nor presumption, nor pertinacy, nor diſlike of order or Discipline, nor contempt of authority, nor curioſity, affection of noueltie, or discontentment in our priuate humors maketh vs ſo conſtant and reſolute in the profesſion

Religion.

The 1. reason

^a In no Religion but the Catholike only doe all these Testemonies concurre.

sion thereof: but our consciences merely so informed and inforced in manner, by the instinct of Gods grace, and reuelation of his holy word and will: but our vnderstanding captivated in *obsequium fidei* by most evident ^a Testimony of holy Write, of Vnity, Vniuersality, Succession, Antiquity, & authority of Scriptures, Fathers, Saints, Doctors, Coun-cels, Parliaments, Virgins, and Martirs, which all concurre only, and joynly in the Catholike Religion, and in no other profession whatsoeuer: which considerations accompayned with the feare of Gods judgments, the danger of Hell fire, and the desire of eternall Saluation, commaund vs by the rules of reason, in the practise & profession of that Religion, to obey the lawe of God before the lawe of Man.

The 2. reason. It is an instance and maxime that suffereth no exception, that never any generall or vniuersall innouation, or alteration in matters of Faith or Religion from badde to better, hath beene heard of, either in the whole world, or in any particular nation, be it either from *Iudaisme, Gentilisme, Paganisme, Atheisme, or Idolatry*, but that the commission and vocation of the messengers haue beene authorised *Domino coöperante & sermonem confirmante sequentibus signis*: our Lord working with all, and confirming the word with signes that followed: which sithence our newe messengers and reformers, as yet, haue not duly, nor clearely shewed (pretending as they doe to purge *Christendome* of superstition and Idolatry) howe can they in reason craue at our handes, credit, or conformity to the newe lawes made on that behalfe? God is *ipsa vita, lux, & veritas*.

The 3. reason. God that is the life, light, and truth it selfe cannot giue commission, credit, and authority, to death, darknes, & falsehood; but it is most evident and cannot be doubted of or denied, that the first Apostles & Conuer-tors of this our nations of *England, Scotland, Ireland, Fraunce, and Germany*, were sent from the Church of *Rome*, and deliuered vs the same *Romane* faith we nowe professe; the same *Masse*, and the same *Sacraments*; and preached the selfe same *Doctrine*, *Domino coöperante & sermonem confirmante sequentibus signis*: our Lord working with all, and confirming the word with signes that followed. Reason then cōcludeth thus, that either God in this case hath giuen testimony to falsehood, or else the doctrine confirmed by the testimony of God is true and auowable, and not to be forsaken for feare of any humane lawes; till we haue like testimony from Heauen to the cōtrary; & when our aduersaries shal duly reprove ours herein, and make their owne mission as manifest by the word of God, then if we doe not conforme our selues to the newe lawes impos'd vpon vs, worthely we are to endure these late inflicted penalties for matter of recusancy.

Mar. 16.

To

To conuince vs then, that either we haue not the true Scriptures, or interpret them not as we ought, or that we dishonour God in honouring his Saintes, or erre in the number, or nature of our Sacraments, or that our Doctrine is false and defectiue, and to condemne vs, and punish vs therefore as Heretikes and Idolators; requireth in all reason an absolute commission from God: the which when it shall be produced, willingly we will obey.

If they alleadge Scriptures, the Scriptures are common to vs both, yet more likely in reason to be ours then theirs; because that if the Church of *Rome* had not conserued them, and communicated the same vnto vs, our aduersaries had beeene at this day Scripturelesse: the very originall Bible, the selfe same *numero* which *S. Gregory* sent in with our Apostle *S. Augustine*, being as yet reserued by Gods especiall prouidence as a Testimony, ^a that what Scriptures we haue, we had them ^a We receiued from *Rome*, and haue nothing of our reformers, but that we haue not so many bookees of Scriptures discanonized and rejected, because they be expresse Testimonies against their newe and negatiue Religion. ^{the Scriptures from the Church of Rome,}

If they stand vpon the fence and true interpretation, we stand on that point more confidently then they, they hauing no further warrant then their priuate spirit, and we relying on the assistance of the holy Ghost therein promised to his Church for the instruction of all truth; which is *Columna & firmamentum veritatis*, the piller & foundation of truth. If they flie to the Fathers, for one place euill vnderstood & some time falsified, some time mutilated, and some time wholly corrupted, we produce a thousand, not by patches nor mammocke as they doe; but whole pages, whole chapters, whole bookees, and the vniiforme consent of all the auncient Fathers and *Catholike* Church.

If they presse vs with their passed Parliaments and Princes, for one of theirs we haue an hundred, and for a Child *King*, & a Woman *Queene*, we haue for vs so many, so Holy, so Wise, so Learned, so Religious, so Victorious Princes, as our Histories without them would be very barren, our Names obscure, our Clergy miserable, our Bishops beggerly, our Parliaments confused, our Lawes intricated, our Vniuersities without Colledges, our Colledges without Schollers, our Schollers without maintenaunce. Reason then the life of the lawe, requireth to our vnderstanding more ample and authenticall evidence, before we be condemned by lawe, as superstitious or irreligious.

The faith we professe, is that faith and Religion which *S. Paul* to the *Romans* so highly commendeth, which therefore is called *Catholike* and *Romane*, because ^b al the Churches in the world either did in their begin-
ninges

was and is the
Mother
Church.

a S. Gregory
the Pope S.
• Augustine the
Monke

b S. Bead,
Cambden,
Stovve, Hol-
lenshed, and
Sauell.

The 7. reason.

The 8. reason.

The 9. reason.

The 10. reason

ninges, or doe for the present agree vniformely with the *Sea of Rome* in
vnyon and communion offaith, doctrine, and fellowshippe ; hauing re-
course thereto as to the *Mother Church*. From the Pastors and Prelates

of this Church , to witte , from a S. *Gregory the Pope* and S. *Augustine the Monke* , we receiued the benefit of our conuersion and regeneration ; from them we receiued the selfe same Doctrine , Discipline , Service , Sacraments , Feasts , and laudable Cermonies , which are by vs held , pra-
etized , professed , and defended with the effusion of our bloudes at this very day , and this we finde verified by the Histories of b S. *Bead, Cambden, Hollenshed, Stowe* , and that *Tripartite History* set out by Master *Sauell* .

From this Church of *Rome* we receiued our Bible , our *Gospell* , our *Creede* , our Cannons ; which are the same through the whole *Christian* world among *Catholikes* , both for the translation , sence , and interpre-
tation .

This Church is by your *Maiesfy* and by the learned sorte of the *Pro-
testants* , acknowledged to be the *Mother Church* ; wee hope then we are
excusable , that reuerence & loue our dearest *Mother* , from whose breast
our forefathers and we haue receiued the sweet milke of our soules .

There was neuer yet since the Incarnation of Christ any heresie that crept into the Church of God , but we finde the names of the authours of such heresies : we finde by the Church of *Rome* Councils called to condemne them , and Doctors imployed to confute them : there is not the least Ceremony or circumstance that hath beene added , for the greater Majesty and solemnity in Gods deuine seruice , but the ycare is knowne when , and the *Pope* by whome it was ordayne .

If matters then of so smale moment passe not without recording , rea-
son would that the lawes that must condemne our *Mother Church* of
Idolatry and superstitions , should tell vs the authours that first cor-
rupted her integrity : but if the first iuentors and instiutors of the
Masse , of *Purgatory* , of prayer to *Saintes* , and the like supposed errors ,
cannot be produced , doubtlesse we must attribute them , as wee doe
indeede to Christ and his *Apostles* : and as derived from such infal-
lible authority , we are bound in all equity to followe them .

But if by the fruits your *Maiesfy* will giue judgement of the tree , the
fruites of our Religion are Loue , Vnity , Concord , Piety , actes of Cha-
rity , and Deuotion : as Fasting , Prayer , Almes , building of Moneste-
ries , erecting of Vniversities , founding of Hospitals , conuerting of
Nations , calling of Councells , confuting of Heresies , obedience to our
Princes though they bee Pagans and Infidels , and that for conscience sake ,
whereas

a whereas both practisers and professors of the Religion which we are so pressed to embrace, doe farre differ from vs in those pointes, tea-
ching vnder colour of the libertie of the Gospell, b contempt of power,
and authoritie c neglect of lawes, d and obedience. The examples
are to late, and lamentable in your Maiesties Realme of Scotland, and
in the Persons of your gratiouse Mother, and Grand-Mother; Father, and
Grand-Father, to passe with silence the tragedies by such like, played
in sundrie other Countries. Reason then the life of the lawe will ac-
quite vs, if we preferre a Faith that hath taken so deepe roote, whose
goodlie fruities wee daylie see and taste, before a slender, sleight,
greene, and farre lesse fruitfull plant.

a Calu. lib. 4.
Inst. cap. 4 lib.
4. cap. 10. 6. 5.
b Knox in his
exhortation to
England prin-
ted at Geneva.

1559.
c Luther in his
booke de po-
testate seculari:
& in his com-
ment vpon the
1. of S. Peter,
cap. 2.

d Goodman in
his booke of
obedience: all
vvhich teach
contempt of
authority, and
neglect of
lawes in the
places cited.

About twentie foure yeares nowe past, when a certaine conference
was helde in the Tower betweene Master Campion, and Master Sherwin
Catholike Priestes, and some of the selected learned Protestant diuines,
there were then in prison in the Fleet, diuers Catholikes both of hono-
rable and vvorshippefull degree, for Testemony of their conscience
only; as the Lord Vaux, Master Thomas Somerset brother to the Earle of
Worcester, Sir Thomas Thresham, Sir William Catsby, & others: who offered
the warden of the Fleet (to procure them licence of the priuy Councell,
to be present at that conference, and to haue that question of reparing
to the Protestant Church discussed and decided) one hundred French
Crownes for euery day that this question should remayne thus vnder
examination: but their request could not then be admitted, albeit the
said warden did vndertake the sute, and confidently promised to effect
it, and seriously laboured it aswell by his honourable friendes in Court,
as by all other meanes he could possibly.

The same offer of conformity, and desire to be satisfied in this point,
which we made then, we in humble wise make nowe, and that with
so much the more greater efficacy, as your Maiestie hath a most full and
ample possession of our hartes and affections, for manifold important
respectes, both for the lone your gratiouse Mother did beare vs, and
the cause for which we suffer: as also for the often (to vs most com-
fortable) protestations your Maiestie hath made, and that in pub-
lique and in priuate, that you haue a minde free from persecution, or thraw-
ling your subiects in matters of conscience; that you would not increase our bur-
dens with Roboam; to which adding your Clemency of which wee
haue tasted, and your Gratiouse promises where vwith wee liue in
hope, and your daylie discourses springing from your natiuue boun-
ty and benignity; make vs strayne our selues to the vttermost, to
giue your Grace satisfaction. And therefore if we may obtayne this

fauour at your Graces handes, to be assured in conscience, by the decision of the learned Deuines of both sides, that the act of going to the *Protestants* sermons and seruice, is not a damnable sinne : then if after such a dispute, decision, & information, we shall refuse to conforme our selues to your *Maiesties* will and example, we thinke then there is reason to giue life and reestablishment to the lawes made against vs. And this may suffice (we hope) for discharge of the dutifull respect we beare to your *Maiesty*, and desire we haue to giue your Grace all possible satisfaction in matter of our beleefe and Religion.

a A molthum-
ble and reaso-
nable request.
A Councell,
conference or
disputation.

CHAPTER 5.

The prooves of the lay Catholike fidelities.

Reasons of
loyaltie.

ND nowe we come to the matter of our loyaltie & obedience (*GRATIOS SOVERAIGNE*) in the defence whereof we are druien by the necessity of our affaires, and importunitie of our oppugners, to insist more particularly, then otherwise were conuenient in respect of our owne modesty, or your Highnes bounty and magnanimity ; who neuer yet omitted to recompence and pay, *suo loco & tempore*, loue with loue, subjection with protection, and vertue with honour.

b Three wayes
of triall.

Former beha-
viour.

Present car-
riage.

For the full & finall clearing therefore of that point of disobedience, and disloyalty, wherewith wee are so often charged rather in hatred of Religion, then of any ground or substance that euer could justly bee shewed : may it please your Highnes to consider that there be b three wayes for a prudent and circumspect Master, to trie out the honesty, and fidelity of his seruant accused of treachery.

The first, by making inquisition of his former life and behauour, what Master he serued before, in what estate, and for howe long time, and with what successe and trustines.

The second, to looke narrowly into his present quality and carriage, and to be assured howe he is and hath beene affected to him, his forefathers, friendes, and dependers.

The last, to compare his actions and comportments, aswell past as present, with those that traduce him ; and to see what caution he can giue (to stoppe his enemies suggestions) for his future fidelitie.

To

To this forme of triall (DREAD SOVERAIGNE) we submit a Companion
our selues, our liues and actions, and will indeauoure to give you full sa-
tisfaction in all the foresaid points of our carriage: *Ut obstruatur os loquen-
tium iniqua*, to the end that the mouth of him that speaketh wicked things
may be stopt, that you may (not withstanding what exclamations soe-
uer to the contrary) serue your selfe of our poore forces, liues, and ha-
bilities, in all your fortunes and imployments against all your foes and
enemies whosoever.

To beginne then where we left when your Maiesy made your happy
enteraunce into this Realme, and to put you in minde by what degrees,
and for what desertes wee were brought into that miserable estate your
Highnes found vs in. It is well knowne that before our imprisonment
and restraint, vpon the statute of recusancy, for the only Testemony
of our consciences, some of vs did beare offices in the common wealth,
and were dignified by the late *Queene*: in which charges and negotiati-
ons (without vaunt be it said) our carriages were b ciuill, laudable, and b Catholike
loyall; and some of vs liued without charge, yet not without credit and b behaviours be-
fore their re-
estimation, of worshipfull and honest men, and were aswell accepted & strainte & dis-
reputed in the Countries and Prouinces where we dwelt, and had com-
mandment in, as were any other of our neighbours of the like calling grace for recu-
and degrees. fancy.

After our restraint our c behauour was such as became Catholike Chri- c Their de-
stian subjects towardes Christian Magistrates, with all hunility, respect, meaure after
modestie, and subjection; euer either ready lie doing what they enjoy- their restrainte
ned, or patiently suffering what they imposed.

The long time of our persecutions: the number of them that were af-
flicted: the diversity of their rankes & qualities, and of their humors and
dispositions: the perpetuity and variety of temptations & tribulations:
the infinite indignities we passed thorowe for so many yeares, if they
had fallen out among any other constitutions of men then Catholike, they
might haue wroung (very probably) out of men well mortified & pa-
tient, some action of dislike, or perilous practize of discontentment,
when such multitudes of all degrees were so assayled; especially of
people so resolute in that supreamest degree offortitude: which is as
Aristotle defineth it, *Tristia pro virtute tollerare*, to indure heauy thinges
for vertues sake, a point very dangerous, and whereof there want not
plenty of lamentable euent, rising from cases of desperate necessity:
which Abner the generall of Saules armie objected to Ioab Davids Lieuten-
nant, in these wordes: *Exclamauit Abner ad Ioab & ait: num vsque ad in- Reg. 2 cap. 2.
ternecionem tuus mucro deseriet? an ignoras quod periculosa est desperatio? vsque- d Desperatio
periculosa?*

quo non dicas populo ut omittat persequi fratres suos? And Abner cried out to Iacob, shall thy sword be cruell euen to the death? Knowest thou not that desperation is perilous? Why dost not thou commaund the people that they cease to persecute their brethren?

But this may wee glory in, (RED O V B T E D S O V E R A I G N E) that in all this time, no diligence of our Aduersaries, no Malice, no Polecy, no Curiosity, no Argus eyes (of which there was great store, greedely prying into all our doinges) could euer espie the least shadowe of disloyaltie, in any one action of the publike weales professors and most sufferers in the cause, notwithstanding the long and perpetuall course of their servitudes and vexations.

The true reason whereof is, the Doctrine we are taught by the Religion which wee professe; which telleth vs, that we must obey our Princes: *Non propter iram, sed propter conscientiam*: not for anie indignation, but for conscience sake; and that to resist them, is to resist Gods ordinaunce: and this is the bitte and bridle that every true Catholike carrieth in his mouth, to restrayne him from that by grace and feare of Gods judgementes, which flesh and bloud otherwise with the lively fence and feeling of insupportable miseries and afflictions, might drive him vnto.

a The laye Catholikes fidelty to the late Queen. In this case of our **a** dutifull behauior in the late Queenes dayes, fiant immici nostri indices, let our enemies be our judges therein: let the Roles, Registers, and Recordes speake, sithence the great penalties imposed vpon vs for recusancy, what hath beene our Innocency, our Integrity; our vnaimpeachable carriage and demeanour: how free we haue beene from the least suspition of treason and practise, as it pleased the Lordes of the late priuie Councell to tell vs, **b** that the reason of our imprisonment was not in respect of any doubt made of our loyalties, but only to prevent the Spaniardes hopes of our assistance in their pretended invasions.

b Catholikes iustified by the Lordes of the Councell. In the yeare **c** Eightie-eight, when the Spanish Armado came with intentiōn to inuade this Realme, our offers at Ely to the Lord North (then Lord Lieutenant in those partes) in the presence of the Deane of Ely, and many others else of worshippefull calling there present at that time, for the hasting away of the forces of those Countries to Tilbery-Camp, were these: wee beseeched and instantly importuned, that wee might be employed in those seruices, in the defence of our Prince and Country; and not indure that dishonour, that the whole Realme should be indaungered, and we no vnworthy members thereof and no meane freehol-

freeholders, should be exempted from that so behooffull and hono-
rable seruice : wee with voluntary aduenture of our liues and worldly
fortunes a offered to serue in Person with our Sonnes, Seruants, and a Their offer
Tennantes, at our owne charges ; as desirous most joyfully to im- of seruice in
brace that oportunitie, to make manifest our loyalties in our Prince person.

and Countries cause : we desired to be placed in the first front of the
battaile : wee offered to serue in the places of the hottest and most
dangerous seruice : and if we might not obtaine that fauour of trust
and service, for greater security, and liuely demonstration of our true
English hartes, we did offer, and implore to be placed b vnarmed in our b They offer
shirts, before the formost ranckes of our battailes, to receive in our to bee placed
bodies the first volly of our enemies shotte, to leauue an vndoubted vnarmed in
Testimony by that our death to stoppe the mouthes of the serpen- the forefront
tine maligners of our vnspotted integrity, and true *English* loy- of the battaile.
ties.

But if none of these instant requestes would bee graunted vs, yet
those handes vwhich should haue valorously beene vsed against the
enemie, Should bee zealously lifted vp to God for the deliuerie of
our Prince and Countrie, and to obtayne renowned glorious vi-
ctory against the Invader ; wherein wee failed not, answereable to
the dutie of loyalest *English* Subjectes, all which was offered by vs
to bee performed, notwithstanding the late *Queene* was twice c ex- c They plaie
communicated. And this is a demonstrable and vndoubted argu- the parties of
ment, that wee are not conditionall Subjectes, a calumny so frequent good subiects
in the mouthes of the Ministry, and by them endlesly objected a- notwithstan-
against vs. d The like of-
munications.

The like offer to that the *Catholikes* at *Eelie* made, the d Lord *Vaux* d The like of-
(then prisoner likewise, for Testemony of his conscience, vnder the fer made the L
charge of the Arch-bisshoppe of *Canterbury*) offered, and in like sort
would hane donne all the *Catholikes* in *England*, vpon like occasion
and opportunity.

When the *Spaniſh Armado* was dispersed, and their forces defeated,
the Vice-Chauncellor of *Cambridge* associated with the *Deane of Eelic*, sent
to *Eelie* to the *Catholike* recusants there imprisoned, from the *Lords of*
Queene Elizabethes priue Councel, with e a forme of protestation of their
dutie and allegiance, penned by the said *Queenes learned Councell*,
with direction and commission to take the said recusants subscriptions
thereunto, being altogether vnxpected of them, they being close pri-
soners, and hauing no intelligence at all of any Commissioners reparing
to them : So soone as these Commissioners had read some part of their
com-

e A forme of
submition
sent dovvne to
the Catholiks
from the
Councell.

commission to the *Catholikes* there, they forth with were severally deuiled, and in close prison restrayned. And notwithstanding the said formal originall sent purposely for them to subscribe vnto : yet the Commissioners (as it seemed for a more triall, or for a more aduantage taking against the *Catholikes* there) taxed every of them to set downe imme- diately the protestation of their allegiance and dutie, to like purpose as was set forth in the originall sent to them from the Lordes of the Coun- cell, which the *Catholike* Gentlemen were permitted to have but one only time read vnto them. This severall forme of submission in such strict order exacted by the Commissioners, was in that ample manner performed by the said recusants, that the said Commissioners (singuler- ly extolling and greatly preferring the same, before the said originall) accepted thereof, and required not at all the *Catholikes* to subscribe to the said originall so penned by the said *Queenes* learned Councell, & addres- sed by the Lordes of the priuie Councell : to whome the said protesta- tions being sent, and by them perused, they receiued such a full appro- bation, that after that time neuer any odious imputation or calumnia- tions against the fidelity of the *Catholikes*, preuayled.

a The Catho-
likes exhibite
a forme of sub-
mission farre
more com-
plete then that
vwhich vvas
sent them.

b The fidelity
of Irish Ca-
tholikes.

c Excommu-
nication hin-
dred not the
Irish Catho-
likes to doe
the duties of
good subiects.

d English and
Irish Catho-
likes no con-
ditionall sub-
iectes.

The like was the valour, b fidelity, & laudable seruice of the *Irish Catholike* recusants at Kinsale in *Ireland*, Anno 1600. who joyning their forces with the late *Queenes* against the *Spanish* powre, and against their owne Countrimen & Kinsmen, expelled with their assistaunce, the *Spaniards*; and were speciall meanes to keepe *Ireland* in obedience to the *Crowne of England*: which otherwise (in the opinions of the Commaunders of the *English* forces then there) had beene vtterly lost. And none of judge- ment there doubted, but that it was in the power of those *Irish Catholike Earles, Barons, Knights, Gentlemen* and their followers, to haue betrayed then that *Realme of Ireland*, to the hands of the *Spaniards*; if either zeale of extirping the *Protestant* religion thence, and firme establishing of the *Catholike* religion, could haue preuayled with them; or dread of c ex- communication, or threatening of the powerfull inuader, proclayming by sound of Trumpet, and deuulginge proclamations that his sword should no more spare a *Catholike* recusante disobeying that excommuni- cation, then it should doe a *Protestant* resisting in arms. And this singuler act of loyaltie, so shorly after seconding and confirming the like of the *English Catholikes* in Eighty-eight, without all gayne-saying conuinceth,

and that the *Englyh* and *Irish Catholike* recusants, are not d condicioneall sub- jects, but most true loyall and faithfull subiects to their Prince, and to the *Crowne of England*; therein giuing place to no subiects of those two *Realmes* whosomeuer, or of what degree soeuer: and whose proofe

and triall herein, farre excelleth all other the subjects of those Realmes; if preheminence should in that behalfe be attributed to any profession of Religion in the said Kingdomes.

This argument of our former behauour, and of our obedience vnder the seueritie of the late *Quene*, may in all reason assure your *Maiesie*, that in matter of our loyaltie we are like pure Gold, fined and refined in the fire of many yeares probation, and therein not to be any way stayned.

The second triall of our fidelities consisteth in matter likewise of fact a towardes your *Maiesies* Predecessors, your Title in them, and a *Catholikes* in your selfe, and the effect of our loue and affection performed in all behauour to- occasions, that might giue contentment to your *Maiesy*, both before vvardes his *Maiesies* Pre- and since your entraunce into this your Kingdome of *England*; which decessors and we will endeauour to touch as briefly as we can. him selfe.

It cannot be denied then in the first ranke of these our comporte- ments, but that we our selues in our times, and our *Catholike* Parents be- fore vs at all times of opportunity offered, haue declared our devoted affections to your said Highnes ^b right to this *Crowne*, the testemo- nies whereof are in printed bookees and publike facts so manifest to the world, that we neede not long dwell on that point: vouchsafe there- fore patience we beseech you (D E A R E S O V E R A I G N E) to heare some instances of the ^c blessings and the benefits your *Maiesy* hath re- ceived by *Catholikes*, and by our seruices and fidelities.

King *Henry* the vijth. and his eldest Daughter (from whome your *Maiesy* hath receiued lineally and directly your birth, right, and natu- rall succession to this *Crowne*) were most zealous and religious *Catho- likes*: and for that singuler affection he did beare to the ^d *Scotish* nation, ^d *Henry* the 7. principally for their great zeale at all times to the *Catholike* religion, preferreth the preferred the same before *Fraunce*, bestowing his said eldest Daughter ^e *Scotish King* before the on your Highnes great *Grand-Father*, and the younger vpon the *French* ^f *Frensh*. King, by which happy marriage came that lineall and rightfull descent of bloud, that made your *Maiesies* renowned *Mother Heyre* apparant to this *Crowne of England*, who also was the vndoubted ^e lineall *Heire* to King *Edward the Confessor* by his sister *Margaret*, *Queen* and *Saint*; and consequently your *Maiesy* from your *Catholike* *Mother*, and her *Catholike* *Predecessors*, hath not only receiued the hereditary succession of the Kingdome of *Scotland*, but also a double right to the *Crowne of Eng- land*, as ^f *heire* to the *Saxon* lineall line by a holy *Saint* & *Catholike* *Queen*, ^f *His Maiesie* and *heire* to the *Norman* line by a most worthy *Catholike* *Prince*, and a true *heire* blessed *Martir*, and all them vntied in her, and nowe duly descended to your *Maiesy*.

D j.

It

Queene Mary It was the pious and vertuous Queene Mary and her Catholike sub-
jects, who cancelled the forged will of her Father King Henry the eight, exceeding preiudicall to your right in this Crowne, that disproued it in Parliament, and deposed the Protestant vsurping Queene Lane a set vp then by the Protestants to the disinheriting of Henry the eight his daugh-
ters Queene Mary, and Queene Elizabeth, and his eldest sisters issue, vwho was your Maiesies great Grand-mother, and whose issue were in all right to haue beeene preferred before her younger sister, Grand-mother to the vsurping Protestant Queene Lane; who so deposed by that renowned pious Catholike Queene Mary, the Crowne (by her royll prouidence) was re-
serued to the rightfull, and lawfull heires thereof, consequently descended nowe to your Maiesie, conformable to the lawe of God, Nature, and Nations.

**b Hales inue-
ctiue against
the Title of
Scotland.** The serpentine inuestiue made by Hales and other Protestants, in the beginning of Queene Elizabethes raigne, directly against your Maiesies Title, thereby intending b the aduaancement of a pretender, potently in those daies possessed in the breastes of no meane multitudes, was vpon the setting forth thereof in the time of Queene Elizabeth indelayedly vndertaken, fully answered, & learnedly confuted by c Sir Anthony Browne then one of the Iustices of the common Pleas, and lately before in Queene Maries raigne had beeene chiefe Iustice of the same Court, and M. Edmund Ploydens famous Lawyers, with the assent of other Catholike Diuines, ciuill Lawyers, and Gentlemen of good worth, judgement, and experience.

**d Havardest, Perries, Pa-
gets, Vaux,
Freshams,
Throghmor-
tons, Salisbu-
ries, Abington** Howe many d families of Catholikes haue endured great damages and detrimentes in renowne and state, for desire they had to maintaine the right of your most blessed Mothers Title in remainder, and aduentures made to relieu her, and deliuer the afflicted Princesse out of her captiuitie; with much abundant loue, teares, and affection, your sacred mother testified publiquely at the end of her life.

e Catholikes Since your Mothers death, we remayned euer e constant to your Maiesies right to the succession of this Crowne, not ebbing and flowing in our affections, but resolute euer to liue or die with your Maiesie in that most just pretence: but if any particular person in forraigne countries hath spoken or written to the contrary, for his priuate and particular pretensions, he is to answere for himselfe, and his owne fact, for therein we disclaime: which party (as we are credibly enformed) hath both before and sithence the Queenes death, done great diligence to giue your Maiesy satisfaction. And your Maiesy is not ignorant, (we are assured) what hath beeene the carriage, opinion, and opposition of

Queene Lane
set vp by Pro-
testants, depo-
sed by Catho-
likes.

**b Hales answre
red by Iustice
Browne & M.
Ploydens both
Catholikes.**

of vs and our friendes euен in that particular in the fauour and defence of your Maiesties right, both within and without the Realme: what ^a The dangers we haue passed at home, and what slauders and damages very. many of our Catholike brethren haue suffered abroade, for shewing themselues Scotish in factiōn (as we were tearmēd, that ^b is firmly, & imoueably affected to your Maiesties right of succession to this Crowne.) your Maiesty haue heard, and we haue felt and shall feele, our honours and estates thereby being extreamely diminished and eclipsed whiles we liue, vnlesse your Maiesties pious & royall hart vouchsafe to repaire and relieuē the same.

Neither did your Maiesties ^c zeale in the Protestant religion, any way alter or diminish the just conceit, and dutifull consideration we carried to that justice and right, which God and nature had prepared for you from your cradell.

If then our carriage and affection to your Maiesty was such, when your Religion was to ours so different, your Person to vs vnknowne, your fortune doubtfull, the factiōns diuers, the oppositions in all likelihood very great, and the euent of your affaires very vncertaine: what may your Maiesty presume of vs nowe? or rather what may you not promise, & assure to your selfe of our fidelities, in this time of your Maiesties present prosperity, and fruition of this Crowne, hauing proued our selues so faithfull to your Maiesty in times of your expectations?

And to conclude, such is the ^d confidence we haue in your Maiesties clemency, and so farre we rely vpon the bountie of your nature and royall proceeding with vs, that whereas the not payment of twentie poundes a moneth for recusancy into the Exchequer, (at the tearmes by lawe prescribed) putteth vs absolutely into your Maiesties hands and mercie, for two partes of all our landes and reuenues during our liues, and maketh vs a pray to the discretion of our enemies & promotors, disabling vs to sell our goods, to let or set our lands for our relieve, to make joyntures for the maintenance of our wiues, or estate of landes to our children, albeit by not payment of the said summes at the tearmes aforesaid wee fell within the lapses of the Lawes in such extreamitie of daunger, that our case was not to bee releaved but by speciall act of Parliament: yet such of vs, as at Wilton in Nouember last past had recourse to the Lordes of your Maiesties most honourable priuie Counsell, to be secured from the said forfeiture; which otherwise we were to incurre in default of payment, as is before sayde, they were (farre besides their expectation) taxed by the Lordes of a kinde of diſſidence, or chalenging your Maiesty with breach of promise for the ea-

sing vs of the said mulcte-money, in sort as it was deliuered vs in Iulie precedent at *Hampton-Court*, whereupon wee resolued absolutely to put our whole Estate into your *Maiesties* handes, that your *Maiesty* may see, how wee preferre the credit and confidence wee haue in your *Maiesties* justice, equity, conscience, and mercie, before our owne securitie, our landes, goodes, and livinges; and so doe wee still remayne in the same predicament: where if euery pennie had beene a pound, & euerie of our mole-hilles mountaynes, wee would (vpon such vrging of our diffidence) haue prostrated all the same at your most Royall *Maiesties* feete.

CHAPTER 6.

This carriage and behauour of our Accusers.

The carriage
of our Anta-
gonistes.



T resteth now lastly to consider what hath beene the behauour of some of our accusers (the Ministers we meane, & some hott spirits of their adherentes and followers) from time to time in your *Maiesties* affaires (that hath so cherished, dignified and aduaunced them) and to other their lawfull *Princes*, that haue not so fully concurred with them in matter of religion as your *Maiesty* doth, *ut contraria iuxta se posita magis cluescant*, that contraries compared together may the more cleerelie appeare.

Pag. 3.

If you demaund what they were that accounted it a matter treasonable to retaine any booke or paper in fauour of your *Maiesties* Title, and that in publike bookes called your *Mother*s right to this *Crowne* a pretended Title. *Agendum est obsignatis tabulis*: and we must needs tell you that it was a Student of *Lyons Inne* a Lawer by profession, and a Protestant in Religion, that in a booke printed *Anno 1584.* & intituled (*A discouery of treasons against the Queenes Majesty by Fraunces Throgmorton*) amongst other his treasons, he reckoneth this for one in these wordes. *There were also found among other his papers 12. petegrees of the descent of the Crowne of England printed and published by the Bishoppe of Rosse in the defence of the pretended Title of the Scotish Queene his Mistris.* What could be more vnjust and iniurious to that blessed *Lady* and all her posteritie, then in a booke printed in defence of an execution of justice, to call her Title false pretended and vnjust, and account the evidences and recordes thereof as treason in the highest degree?

If inquiry be made who they were that in prejudice of your *Maiesties* right

right to this Crowne did set vp the vsurping *Queene Jane*, descended from the younger sister of your *Maiesies* great *Grand-Mother*, that was the eldest daughter to *King Henry the vijth*. Our histories tell vs that they were enemies to the *Catholike* faith which we professe, & the first aduaancers of the newe Religion in this Country.

If we call to minde the complotters and compassers of the murther committed on the Person of your *Highnes* *b Father and Grand-Father*, and the barbarous butchering of your *Mother* *Secretary* in her Royall presence, and the miraculous escape of your *Graces* person by Gods singuler protection, when a *c chardged pistoll* put to your *Mother* *wombe* by one of the traytorous race of the *Gowries*, to haue distroyed you both at one blowe, could not giue fire; we finde by the printed monumentes of *Scotish Annales* that the actors, authors, and inuentors of those tragedies were not of the *Catholike* religion.

If we demaund who they were that tooke *d armes* against your *Maiesies* gratiouse *Mother*, that ouerthrew her in the field, that layd violent handes vpon her sacred Person, and imprisioned her in *Launceston*, that slayne. *b His maiesies Father and Grand-father*

deprivied her of her *Crowne*, and expelled her out of her *Kingdome*, *c His Majesty* and procured afterwardes her captiuitie in this *Realme*: no man is ignorant that the *e Bastard of Scotland* with the *Presbiterie* & that *runnegate Fryer John Knox*, mortall enemies to all order, rule, and authority, were the *Architects* of these detestable actions.

Howe zealous *f Bothwell* and *Gowry* were against poore *Catholikes*; and what pillers and patrons they were of the *Presbiterie*, the world knoweth, but your *Maiesie* by experience can best testifie what perilous, turbulent, and seditious members they were of the common wealth, and howe often your sacred Person was indaungered by them, and others of their profession.

Moreover, we hope that we may without offence to any, confidently affirme, that they were not *Catholikes* that caused your *Mother* *vntimely* death: the memory of which times, for many respects we had forborne to touch, but only to remoue the odious and *vnjust* imputations, diuulg'd in the time of this present session of Parliament against vs in a certaine libell, or rather a clamorous calumnios inuective, published in this present session of Parliament, against a most modest, learned, and submissiue supplication dedicated to your *Maiesie* in *March last*: where the Libeller calleth *Catholikes* to the Barre, and would haue then indigested, and passe their triall for that matter: *g Which done (saith he) his Majesty may easely perceiue that they are to be hated, and abhorred as causers and contriuers of all his Mothers troubles and calamities, his prooves are the authour* *of* *of* *g Sutclif's ovne vvorde* *in the 8. chapter of his laid libell.*

a The authour of the *Iesuites Catechisme* a written in disgrace of that order, which booke is of as great credit (with men of tender consciences, and vpright carriage in matter of truth and equitie) as *Lucians Dialogues*, *Watsons Quodlibets*, or *Esopes fables*, and what this Catechiste wrote of priuate passion, without any authenticall warrant, this libeller doth vrge with the like perturbation. And here (D R E A D S O V E R A I G N E) we might as readely, as liuely, produce a world of inuinceable proofes in re

prooфе of this libeller, by prouing the actors of that compliment and tragicall proceeding not to haue beene any one of them *Catholikes*, or their well-willers, but (we carefully shunning to charge any with

bloody imbrumentes in that lamentable fact of *Englands agony*,) and only to free our selues from that most odious, impudent, and false

b 13. Elizabeth Limitation of the right of the Croyne. calumniaſion, wee ſoly reſort to matter of highest record, dayly extant to bee ſene of all men in publike printed ſtatutes, being the fore-runners of that ſtrange execution of your blessed and moſt glorious

c Treafon to ſay that the per- fons Titles & Possibilities of all pretenders to the croyne be not ſubiect to the actes made in Par- liament. Whereby it is moſt euident and well knowne (*etiam lippis & ton- ſoribus*) to blinde men & barbers, that they were not *Catholikes* that made and enacted those ſtatutes of the thirteenth of *Queene Elizabethes Raigne*,

for the b limitation of the right of the Croyne, to the diſpoſition of the Lords and Parliament from the free right and course of bloud and deſcent. That made it treafon in the ſame Parliament, to **c** hould or ſay that the common lawes of *England*, and ſtatutes to be made in Parliament, are not of ſufficient validity to gouerne the persons, and to bind and limitte the Titles of any that hath any poſſibility to the Croyne.

d Reconcilia- tion, treafon. **e** Agnus Dei, Beades, or Crosses pre- munire. They were not *Catholikes* that made it treafon in the ſame Parliament, **d** to abſolute from ſinne and reconcile, or to be ſo abſolued or reconciled.

f 23. Elizabeth treason to per- ſuade men to the Catholike religion. **g** 200. markes for ſuing, 100 markes for hearing a mas. **h** xx. pound a moneth for re- cufancy. **i** x. pound a moneth for keeping a ſchoolmaster. **k** 27. Eliz. the a. vvas made They were not *Catholikes* that the 23. of *Queene Elizabethes Raigne* made it treafon **f** to perſuade men to the *Catholike* religion, and the loſſe of 200. markes to heare **g** Masse, or to pay xx. pound monethly for **h** refuſing to goe to the *Protestants* ſeruice: or the forfeits of x. pound monethly for ſuch as ſhould keepe any **i** Schoolmaster not allowed by the Bishoppe of the Dioces, and refuſing to goe to Church.

They were not *Catholikes* who made an act 27. of the ſaid *Queene* by vertue whereof your gratiouſe **k** Mother loſt her life; and in the ſame Parliament it was made treafon for all **l** Priests or Religious men that had ta- ken orders by any forraigne authority, to remayne or come into this Kingdome, and fellony to relieue or entartayne them.

It was made treafon to be brought vp in the Seminaries, pre- munire to ſend

to send thither any relief.

In the 28. of the said Queene, it was enacted that the two partes of the landes and leases of such recusantes, as should faile to pay the xx. pound a moneth in the Exchequer at the tearmes prefixed, should be seazed into the Queenes handes.

In the 35. it was enacted that euery m^o recusant aboue the age of sixteene yeares, being not worth twentie markes (exceeding his confined limittes) should abjure the Realme, and if he refused to abjure or retourned after abjuration, to be accounted a felon.

Item that the partie should pay ten pound a moneth that n^o keepes any recusant in his howse after warning.

In the same Parliament, recusantes are o^o restrayned to their certayne vsuall, and common places of abode, and are not to remoue aboue fife miles thence without licence of the Bishoppe and two Justices, vpon payne of forfeiting of all their goodes, and all their free and copyhold landes, and annuities during life: & all such recusants that had not landes of twentie markes value by yeare, or goodes of fourtie pound, if they conformed not themselues, or repayred not to their places of limitation, shall abjure the Realme. By the course and contriuing of such capitall and cruell lawes at the same time, and in the same sessions, as well against Catholikes, as against your gratiouse Mother; it seemeth by all probability (to persons esteemed of judgement & great experience, in the insight of worldly driftes both in this Realme, and in forraigne Regions) that the principal marke which was aymed at in those times, was

at the selfe same season by seuerity and shadowe of the same lawes an instance to ruinate & ouerthrowe the p person of your gratiouse Mother p The person and her right, and the professors of the Catholike religion; supposing that those three must either stand or fall togither of necessitie: but non est consilium contra Dominum: there is no councell against God: her right & posterity hath (God bethāked) preuayled, & the poore Catholikes from that time to this, the more they haue beene oppressed, the more they haue increased, which cannot fall out otherwise, vnlesse it proue false which God hath said by the mouth of his Saints and seruants: *Preciosa in conspectu Domini mors Sanctorum eius*, pretios in the sight of our Lord is the death of his Saints. *Etsanguis Martirum semen Ecclesiae*, the bloud of Martyrs, the seede of the Church. We accuse no man in particular in this case, and could haue beene content: *velcis hoc intactum leviter pertransire*, to haue sleightly past ouer this boch vntouched, but that this respondent would needes deale with vs, as *Putifar* q wife did with holy Joseph, or the carnall judges with the chaste *Suzanna*, (viz.) put vs to our plunges, and

purgations

vvhich caused
the death of his
Maiesties Mo-
ther.

1 In the same
yeare it vvas
made treason
to be a Priest
and come in or
remaine in the
land, & felony
to receiue or
releeue them.

m 25. Elizab.
certayne recu-
sants vvere by
an act then
made to ab-
jure therealme
n Ten pound
a moneth for
keeping a re-
cusant in the
hovse.

o The same
yeare vvas the
statute of con-
finementes
enacted.

p The person
of his Mai-
esties Mother
her right and
Title and the
Catholikes,
cause, all shotte
at by the same
lavyes, and at
the same time.

q The libeller
like Ioseph his
Mistres & Su-
fannas judges.

purgations for such crimes, as were proper and peculiar to themselves.

Neuer was it heard of that in *England* or *Scotland* any *Minister* or *Ministers* euer suffred any thing for that gratiouse *Lady*, or your *Maiesties* Title,

a In *Scotland*, but infinite are the a families of the *Catholikes* that haue suffered for them *Setons*, *Gordens*, *Simples*, the *Maxuells* in *Scotland*: *Howards*, *Persies*, *Vauxes*, *Pagets*, *Treshams*, *Throgmortons*, *Winsors*, *Maxuelles*.

b In *England*, *lisburie*, *Abington*, and diuers other worthy Gentlemen in this Land, the *Havards*, *Per shipwrackes* of whose opulent abundant states and fortunes, are inui-
sies, *Pagettes*, cible testimonies of the *Libellers* falsehood and follie in this his ob-
Treshammes, *Throgmor-
tons*, *Salisbu-
ries*, *Abing-
ton*, *Winsor*.

And thus your *Maiesty* doth see the comparison of our former times, and our precedent behauours, with our present affection and future as-
surance : If then we be not rewarded, and respected as all others are of
other professions that haue done their duties, as we did, in aduaancing
your *Maiesties* affaires, and acknowledging your rightfull Authority :
yet at the least we hope that it will not be thought reasonable, that we
should be left in the same masse of misery, which your *Maiestie* found vs
in at your entrance.

Make vs then (SWEETE SOVERAIGNE) as able as we are wil-
ing to serue you, not by newe dignities and authorities, but by restoring
vs to our pristine honours, and honest reputations, and to our birtl-
right freedome, and liberty by your only Peerles justice, clemency,
and benignity ; permitting vs to liue in peace, & comedere buccellam
nostram sine dolore, to put a bitte of meate into our mouthes without
sorrowe, without frights, without flights, and without circumuentions of our Aduersaries : our woundes are so deepe and dangerous in
matters of our honours, states, and liberties, that no Phisition can cure
vs but your self with the soueraigne balme of your renowned Clemency. What pleasure or profit can redowne to your *Maiesties* person or
estate, if we your approued and assured seruants and subiectes rotte in
prison, die in banishment, and liue in penurie and disgrace; for no other
crime or offence, but for the constant profession of that Religion, which
in conscience we are perswaded to be the only true worshippe of God,
& saluation of our soules ? Of which our faith and beliefe, we haue ren-
dered so sufficient reason, that we hope, it will fully satisfie and content,
so wise, learned, politique, and discrete a Prince, as your *Maiesty* hath
shewed your selfe to be in all occasions presented to make triall there-
of, which maketh vs the more confident in our just and reasonable de-
fence,

fence, because we sue to a most wise, just, and learned Monarch.

And albeit more then this can hardly be required of men, whose fidelities are so sufficiently tried and testefied (as appeareth by the whole substance and tennor of this our *Apologie*) yet *pro abundantiore cautela*, we humbly lay downe at your Maiesties feete this forme of submision, and security following, in behalfe of our Priests and Pastors.

CHAPTER 7.

The forme of the Catholikes submision.

If we may be permitted to enjoy some quiet, graue, and ver- The lay Ca-
tuos Clergie men for the comfort of our soules, we doubt tholikes sub-
not but to giue your Maiestie a farre greater security for the mission.
fewe hundreds of our Priests, then was giuen for the many a 10000 Cler-
thousands of *Queene Maries Priests*, and Prelates in the late *Queene Eliza-* gie men lefte
bethes dayes; against whome, albeit aboue a ten thousand of them, did rather then their livings,
abandon their Ecclesiastical Liuinges, rather then they would con- they vwould
forme themselues to the times (especially the *b* holy Senate of Bishops, leaue their re-
no one excepted) yet in the time of the said *Queene*, for the space of *b* All *Queene*
thirty yeares extreame and restlesse persecution, no capitall lawes were *Mary Bishops*
made or executed. And in the *c* booke intituled *Execution for treason, and* forsooke their
not for Religion, composed & set forth by the late *L. Burleigh* then high Prelatures, ra-
Treasourer of *England*, on whome for his great wisdome and polecie, ther then they
the menaging of the *Common wealth* of this *Realme* (vnder the *Queene* vwould forsake
principally depended) *Anno 1583.* and *Anno Regni Eliz. 26.* it is in ex- their chiefe
presle wordes set downe what fauour these Priests found, in tearmes as Pastor.
c The booke
followeth. And though there are many subiects knowne in the *Realme* that dif- intituled exe-
fer in some opinions of Religion from the *Church of England*, and yet doe also not for- cution for trea-
bear to professe the same; yet in that they doe all professe loyalty & obedience to her son, & not for
Majestie, and offer readely in her defence to impugne and resist any forraigne religion, made
force, though it should come or be procured from the Pope himselfe, *d* none of these by the late *L.*
sort are for their contrary opinions in Religion persecuted, or charged with any crimes Burleigh.
or paines of treason, nor yet willingly searched in their consciences for their contrary *d* None of *Q.*
opinions that fauour not of treason. After which Narration, he reckoneth *Maries Priests*
vp great numbers, as *E. D. Heath, Arch-bishoppe of Yorke, B. Poole, B. Tunstall,* or *Prelats per*
B. White, B. Oglethrop, B. Thurlby, B. Watson, B. Turberuill: none of all these *secuted for re-*
were pressed with any capitall paine, though they maintayned the Popes authority, *gion.*
E. j. *e D. Heath,*
Arch-bishop
of Yorke.

against

a Abbot Fec-
nam. against the lawes of the Realme : he recounteth a one Abbot & divers Deanes, whome he commendeth for learning, modestie & knowledge, & con-
cludeth that none b of these, nor yet diauers others of the like morall, and indifferent carriage, were euer called to any capitall, or bloudie question vpon matter of Religion; nor were not deprived of any of their goodes, or proper liuelihoods : of the like indulgence and leni-
ty mention is made in the same booke, vsed towardes the layetic in wonderful pleasing wordes as followeth.

b None of all
these held or
punished as tri-
tors, though
they maintay-
ned the Popes
authority a-
gainst the
lawes of the
Realme.

There are great numbers of others being lay men and of good pos-
sessions in Lands, and men of credit in their countries, that doe en-
joy their estates, though they holde contrarie opinions in Religion
for the Popes authority, and yet none of them haue beene sought he-
thereto to be impeached in any point or quarrell of treason, or losse
of life, member, or inheritaunce : So that it may plainly appeare, it is
" not, nor hath not beene for contrary opinions in Religion; or for the
" Popes authority alone (as the Aduersaries doe boldly and falsely publish)
" that euery person hath suffered death since her Maesties Raigne : yet
" some of this sorte are well knowne to hold opinion, that the Pope
" ought by authority of Gods word, to bee supreame and only head
" of the Catholike Church throughout the whole world, and that the
" Queenes Maestie ought not to be gouernes over any her subiectes
" in her Realmes, being persons Ecclesiasticall : yet for none of these
" points hath any person beene persecuted with the charge of treason or
" in daunger of life.

c To deny the
Q. to bee su-
preme gouer-
nesse over Ec-
clesiasticall per-
sons not perse-
cuted vwith
charge of trea-
son.

d No religion
can consist
without
Priestes and
Pastors.

If then this were the case of Queenes Priestes, and other quiet and
faithfull subiectes in the late Queenes dayes, wee hope that our Priestes
(being aswell qualified in al respects to our Princes good liking & sa-
tisfaction, as they were; both for quiet behauour, ciuill life, and sincere
affection to your Maesties seruice) may for our comfort obtayne as much
grace nowe, as they did then, without any such assurance as our
Priestes shall put in. And to make the case yet more cleare, and vn-
controulable; wee adde further, that since d no Religion euer did
or could consist without Priestes, Pastors, and men to whome the
disposition of diuine misteries did belong, we hope that our desire to
haue the benefitte of such Clergie men, as may stand with the safty of
our Prince and Country, is conformable to reason, as commaunded by
the rules of conscience, charity, and Christianity.

And that it may be more apparent to the world, that this our lowely
Christian desire, and humble demaund, shall not any wayes be pre-
judicall to your Maesties Royall person or estate, we offer to answere
person

person for person, and life for life, for euery such *Priest* as we shall make a The Catholikes offer election of, and be permitted to haue in our seuerall howses, for their fidelitie to your *Maiesly* and to the state; by which meanes your *Maiesly* may be assured both of our number, and carriage of all such *Priests* as shall remayne within the Realme, for whome (it is not credible) that we would so deeply ingage our selues without full knowledge of their dispositions: their being here by this meanes shall be publike, the places of their abode certayne, their conuersation and carriage subiect to the eyes of the Bishoppes, Ministers, and Iustices of peace in euery prouince and place where they shall liue: by which occasion, there may probably arise a kinde of vertuous, and not altogether vnpromisome emulation betweene our *Priests* and your *Ministers*, who shall exceede and excell the other in vertuous living, and exemplaritie of life, and other actes and exercises of pietie and devotion, which must needes turne to the edification of the people, and extirpation of vice; and we shall be so much the more circumspect and carefull of the comportmentes of our said *Priests*, as our estate and security doth more directly depend vpon their honesties and fidelities.

To conclude, we doe and euer will (RED O V T E D PRINCE) acknowledge your *Maiesly* our lawefull King and Soueraigne Lord, and will b defend and maintayne your *Maieslies* Heires and your Succes- b Catholikes opposition a-
tors possession, right, and Title, with life and liuelihood against all pretenders.

Further more, we will c reueale, and to our powers withstand and prevent any conspiracy, or intended treason against the person of your *Maiesly*, your Heires and Successors, and we will to our power defend your Realmes and Dominions against all invasions, or forraigne enemies, vpon what pretence soeuer.

Wee doe, and will acknowledge due vnto your *Maiesly* from vs, what souuer is due for a subject vnto his Prince and Soueraigne, either by the lawe of nature, or by the word of God, or hath beene vsed by any Catholike subject towardes your Highnes Catholike Progenitors; and this we will performe by protestation, d oath, or in such other manner, d The Catholikes oath, and as shall seeme best to your *Maiesly*.

And this same oath and protestation, our *Priests* so permitted, shall protestation take before they shall be admitted into our howses, otherwise they shall not haue releife of vs.

In this sorte (we doubt not) but that your *Maiesly* may both in honour and security, take protection of our persons, mittigate our former afflictions, and be assured of our future loyalties, loues, and affections, if

you but please to take the viewe (which your Maiestie may doe in this our *Apologie*) of the rules of our Doctrine and Religion, in those cases of the experience of our former actions, and of the absolute complete forme of this our submission and allegiance: which bandes as they are most voluntary on our partes, so are they farre a more honourable, profitable, and durable for your Highnes securitie, then all the lawes and rigours in the world.

a Voluntary submission to bee preferred before counterfeit conformity.

And to say the truth, what greater glory or triumph can so magnanimous a *Monarch* as your Maiestie is, haue in this world, then to see and behold so many thousandes of your faithfull Cittizens and subiectes, manumitted from seruitude, resuscitated (as it were) from their sepulchers, recalled from banishment, deliuered from prisons, rendred to their wiues and children, and restored to their pristine honours, and honest reputations, by your Maiestie: onely peereles Clemency and benignity; and to march before your triumphall chariot, with all insignes of liberty, loue, freedome, joy, and estimation: of whose affections your Maiestie can be no lesse assured, then a mercifull *Father* of dutifull children. *Quos genuit in visceribus charitatis & pietatis suæ*: whome he hath begotten in the bowels of his charitie and pietie.

b More glory in sauing one Citizen then in vanquishing a camp of enemies.

c Cicero the pretor and patron of Sicily d Flaminius restored the Grecians to their auncient liberties.

And if that renowned *Roman* was wont to say, that he had rather save the life of one Cittizen, then ouercome a whole camp of his enemies, what nowe shall your Maiestie gayne in giuing life and liberty to so many thousandes (who are sickle of the late *Queenes euill*) whome no phisicke can cure, but the sacred handes of our anoynted *King*, and are like to the c *Sicilians*, whome none but *Cicero* or the d *Grecians*, whome none but *Flaminius* could deliuier from the heauy yoke, & insupportable seruitude, which the Pretors and Princes their predecessors had imposed vpon them,

We are but halfe men, if men at all, whome in these later dayes and times no man durst defend, countenance, conuerse with, or employ, and (as your Maiestie hath well saied) we are in deede but halfe subiectes, not that our bodies, mindes, willes, wittes, vnderstandinges, fences, memories, judgementes, intentions; or our breathes, bloudes, or liues are deuided, or deuoted to the supreame honour or seruice of any

^cIn vwhat sense ^ethe better halfe ^dthe Catholikes of our liinges, goodes, friendes, and fortunes, wherewith we should ^fmay be called ^ghalfe subiectes be the better able, and haue greater courage to serue your Maiestie, are taken from vs, and yet your Maiesties coffers little the better therefore.

Our desire then is (most gratioues Prince) to become your Maiesties whole subiectes, and your Maiestie may so make vs in the twinkel of your

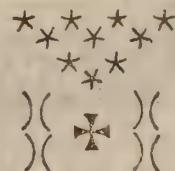
your eye, or stampe of your foote, wherewith you are able to raise vp more armes, then euer Pompey the great could doe (from whom the metaphor is borrowed) in all his pompe and presumtious pride.

Vouchsafe then (D R E A D S O V E R A I G N E) to make vs as other your subiectes are of all professions, intire and absolute *Englysh-men*; for nothing (by Gods holy assistance) can or euer shall deuide vs from our subjection and dutifull affection to your *Maiesy*, but death which is *ultima linea rerum*, the last period of all things: for all other deuisions wee renounce, from all other seruices we disclaime, but that only which is due to God in the supernaturall course of our saluation, which being gouerned by secret influences, and supernaturall concurrences of his grace, we alotte to God without disparagement to your *Maiesy*, assuring our selues that your *Maiesy* (so conuersant in all good writers, and perfect Theologie) is well assured, that there is no diuision so honourable for a Prince, as that which was attributed long si- thence to *Cæsar*, and nowe is not improperly applied to your *Maiesy*.

Jupiter in cælis Cæsar regit omnia terris
Diuisum imperium cum Ioue Cæsar habet.

Whiles this *Apologie* or *Petition* was a printing, there came to my hands the copie of a letter written by the late banished *Priests*, to the Lordes of his *Maiesies* most honourable priuie Councell, which for the coherence of the argument, I thought good to annexe hereunto.

The conclu-
sion vwith an
Apostrophe to
his Maiestie.

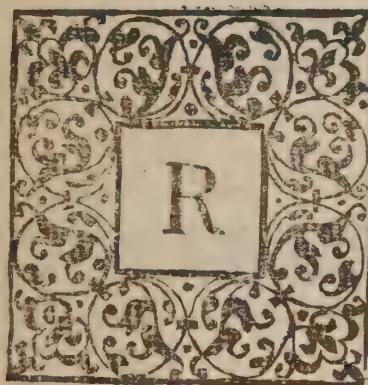


THE



THE COPPIE OF
THE BANISHED PRIESTES LET-
TER, TO THE LORDES OF HIS
MAIESTIES MOST HONORABLE
priuy Councell.

TO THE RIGHT HONORABLE OVR
VERY GOOD LORDES, THE LORDES
OF HIS MAIESTIES MOST HONO-
rable priuy Councell.



IGHT HONORABLE. As we haue suffered
for Christ his sake, and the profession of the true Ca-
tholike religion, (which he planted with his pretious
bloud) many yearecs imprisonment, and depriuation of
all worldly comfortes and commodities: so doe we with
the like patience and humilitie endure this hard and
heauysentence of exile, which is a certaine kinde of ci-
uill death, or rather a languishing and continuall dy-
ing, especially to them that haue the honour and safety
of their Prince and Country, in that recommendation,
as we euer both haue had, and haue. Notwithstanding least it might be imputed vn-
to vs hereafter, that this banishment was rather an extraordinary fauour and grace,
then an undeserved punishment or penalty: we thought it our dutie to let your Ho-
nours understand, that as we are content with patience and humility to suffer, and
support whatsoeuer you should impose vpon vs for our Religion: so are we bound with
all, to make protestation af our innocencie, according to that of S. Peter: *Nemo*
vestrum patiatur vt fur, aut latro, aut maledicus, aut alienorum appetitor:
si autem vt Christianus, non erubescat, glorificet autem Deum in isto
nomine. May it please your Lordships therefore to understand, that the quality and
condition of those that are comprehended vnder the selfe same sentence of banishmēt,
is very different and considerable, both in honour and conscience: among the which
some there are that came voluntarily into prison, vpon a proclamation set out by your
Lordships in the late Queenes dayes and name, with assurance of fauour vpon such
their submission: some came neither voluntarily into the prison, nor into the Realme,
& therfore not subiect to any censure: & all of them haue beene euer most faithfull
seruantes

seruantes and affectionate well-willers of his Majesty, and haue to shewe vnder the great zeale of England his Majesties gratiouse generall pardon, by which they are restored vnto the peace of his Majesty, and place of true subiectes: since which time they haue committed nothing against his Majesties quiet Crowne and dignitie; as being euer since in captiuitie: and therefore in the rigour and extreamities of those lawes (which in their best sence and nature were euer held, both extreame and rigorous) cannot be punished by any forme or course of lawe, with so seuerre a correction, as aqua & igne interdici, to be depryued of the benefit of the common Ayre and Elementes of our most naturall and deare Country. Yet sithence it is your Lordshippes pleasure we shold be transported, we are content (in signe of obediencie and conformity to that we see is your order) for this time to forbeare the Realme for a while, and to absent our selues; reputing our selues notwithstanding, as men free from all danger or penalty of lawes; and neither by this fact of banishment, nor by any other act of our necessary retourne into our Country hereafter in worse estate, then your Lordshipps found vs in the prison, when your Lordshippes warrant came for the carrying vs out of the Realme. And so hoping your honours will conceiue of vs, as of men that haue the feare & grace of God before our eyes, and the sincere loue of our Prince & Country in our hartes, and dutifull reuerence and respect to your Lordshippes in all actions: we humbly beseech your honours, that if we happen for want of health, or other helpe necessary for our relief, to retourne hereafter into the Realme, this banishment may not any way aggrauate our case, or make vs lesse capable of fauour and grace, then we were the ~~xx~~. of September when your Lordshippes order came to remoue vs from post to piller, from prison to exile: & so desiring God to inspire your Lordshippes (vpon whose resolutions dependes the repose of the Realme, and the saluation or perdition of many thousand soules) with his holy grace and assistance in all your most graue and waightie determinations, in most humble and dutifull manner we take our leaue, from the Sea side this 24. of SEPTEMBER. 1604.

His Majesties true and loyall subiectes, and
your honours most humble seruantes,
The late banished Priestes.



AN
ANSWER
VNTO THE
CATHOLIQUES
SUPPLICATION, PRE-
SENTED VNTO THE KINGS

*Majestic, for a tolleration of Popish
religion in England.*

WHEREIN IS CONTAINED A
confutation of their vnreasonable petitions, and
*slaunderous lies against our late Soueraigne Queene
Elizabeth, whose happie and gratiouse gouernement,
the Papists in their said supplication do so per-
remptorilie traduce.*

*Together with an information unto his Majestic of di-
uers their wicked and treasonable practises, attempted in
the life time of our late Queene his worthy predecessor,
whose life they alvayes sought meanes
to extinguish.*

Wherenvnto is annexed the Supplication of the Pa-
pists, word for word as it was presented unto the
Kings Majestic : With some necessarie an-
notations thereupon.

Written by Christopher Muriell
the elder.

Imprinted at London by R. R. for Francis Burton,
and are to be sold in Paules Church-yard at the
signe of the White-Lyon. 1603.

WILHELMINA & CONSORT
THEIR REIGN & GOVERNMENT
THEIR POLITICAL, SOCIAL, & INDUSTRIAL
DEVELOPMENT, & THE POSITION OF THE
DUTCH PEOPLE IN THE WORLD

1. *Leviathan* (1625) by Francis Bacon
2. *De Motu Animalium* (1628) by Galileo Galilei
3. *De Motu* (1638) by René Descartes
4. *Principia Mathematica* (1687) by Isaac Newton

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TO THE MOST GRACIOUS
renowmed Christian King;
I A M E S by the grace of God, of
England, Scotland, France, and Ireland, King,
defender of the true Catholique and Apostolique
faith: All diuine, and celestiall graces, mercies,
and blessings, be multiplied from generation
to generation, for euermore,
Amen.

Most Gratiouse, and renowmed
Christian King, whereas the Pa-
pists, (who vsurpe the name of
Catholiques) hauing posted
vnto your Maestic, to exhibite
vnto your royll person a Sup-
plication full of vntrueths: I
one of the meanest of your Maesties most hum-
ble and loyall subiects, mooued with zeale of the
holy and vndoubted true religion, now professed
in England, haue thought it not inconuenient
(with your Graces fauour, which I humbly craue)
to answer the chiefe and most materiall points of
A 3 the

2 *An answer to the*

the saide Supplication, because it tendeth to the greeuous slander of our late deceased Soueraigne Queene *Elizabeth*, and also of the noble and worshipfull personages of this your Graces Realme of *England*: and the rather, because I heare that some fauorites of the Romane religion, doe so highly extoll and aduance the learned and eloquent penning of the same, and the imaginary validity and force thereof, that they vaunt that it cannot be contradicted, yet doubt I notbut that the plaine verity of this short aunswere will bee of sufficient force to daunt their expectations, and to bewray their vntruthe, to their deserued discredit. The saide Supplication consisteth of seuen seuerall partes, as by perusall thereof may appeare.

1. The first part is their *exordium*, wherein they pretend *faith and dutifull obedience, and loyalty unto your Maestie*, the which protestation I pray God they may effect in verity, in as effectuall & ample manner as they haue in flourishing and glosing shew of wordes professed the same. But I commit that to God who searcheth the harts and reynes, time tries all things: *nil fictum diuturnam esse potest.*

2. In the second part they doe complaine that they were *overwhelmed with greeuous persecutions, by the seuerity of our late deceased Queene*: We doe not a little maruell that they blushed not to informe your Grace with so manyfest vntruthe, if

Catholiques Supplication.

3

if they supposed (as they in wordes pretend) that God hath blessed you with a wise and understanding hart, rightly to discerne betweene truth and falshood: For I dare boldly affirme that they cannot prooue that any one received the sentence of death onely for professing the Romish religion, except treason were thereunto also annexed: And if it may please your most gracious Maiesty to waigh in equall ballance the persecutions (to vse their owne wordes) they suffered either by imprisonment or fining by the purse, (wherewith very few in comparison were touched) your highnesse shall understand that their owne wilfull obstinacie, and not the Queenes Maiesties feuerity vrged the same; for whensoeuer it pleased them to resort to their parish churches vnto diuine praiers, they had present releasement both of their imprisonment and also of their fines and fees: But seeing that their vniust exclamations inforce me to call to fresh remembrance the most sauage and brutish dealings of the Papists in Queene Maries daies, how they then dominered your highnes cannot beignorant, how vnmercifull they did torment vnto death the faithfull seruants and Saints of God, for professing the glorious Gospell of our redeemer Christ Iesus? Some they tormented with most sharpe and long imprisonment, some they whipped with roddes, some they secretly murthered in prison, but the greatest and generall number were sacryficed

A 4

in

4. *An answer unto the*

in the fire, in which kinde of torment they spared none, no not any degrees of persons, not so much as women great with childe, but tormented them to death, euен when the children did fall out of the mothers wombes into the fire, in the view of the Papists, who being past shame and grace, nothing regarded it. Yea such was their raging madnesse, that they digged vp the dead bones of those two godly and learned fathers *Martin Bucer*, and *Paulus Phagius*, and burned them in *Cambridge*: It is manifest vnto the world, that the Papists tortured to death, as graue, as wise, as vertuous, and as learned, and Catholike fathers, as *Europe* affordeth: The records of these things are so manifest, so true, and so fresh in memorie (of many yet living) that they cannot bee contradicted. But to returne to our late deceased Queene, wheras the Papists doe vnjustly charge her, that she was *A grievous persecutor of them*, their assertion consisteth of contrarieties, for after the death of her brother King *Edward*, they vndelayedly persecuted her Grace: in the dayes of Queene *Mary*, they tossed her from prison to prison, threatening her with continuall death, so that she dayly expected the Axe to seuer her sacred head from her Prince-lie shoulders: and once a precept was given for the executing thereof, to the Lieutenant of the Towre, by the treacherous dealing of one of the Popes minions (then bearing great sway in *England*,) in so much that if the Lieutenant of the Towre

Acts and
Monu-
ments.

D: *Successe*
in his re-
sponce to the
Apo. page
84.

Gardiner
Bishop of
Winche-
ster.

Catholiques Supplication.

Tower had not himselfe presently posted vnto the Court vnto the Queene her sister, to vnderstand certainly her pleasure therein, she had dyed before the Queene had beene acquainted therewith. But in processe of time, shee by Gods prouidence beeing freed from that danger, and her selfe enjoying the royll Crowne, Scepter, and dignitie of the Realme: did not the Pope deale with her as his predecessor did in former time deale with King *John*: By his cursed Bull he cursed and excommunicated the aforesaid King, & interdicted the whole realme: So that for diuers yeares none were suffered to be Christianly buried: he charged all his subiects that none of them should releue, helpe, or succour him by any meanes, eyther directly or indirectly, vpon paine of his curse: so that the rebellion of his nobles was so great that of force (to procure his peace) he was constrained to resigne both the kingdomes of *England* and *Ireland* into the Popes handes, and did take it againe of the Pope by fee farme, paying one thousand markes yearly for the same. And euen the like he practised against our late Soueraigne Queene *Elizabeth*: But the sacred word of God had taught her subiects a better lesson of fidelity, & loialty to their Prince, then to regard his vaine and wicked Bull which by his agents he caused to be hanged vpon the *Bishop* of London his gate. After this he instigated a mighty Prince (who is now dead and gone) to attempt his pretended inuincible

*Stories
Chro: in
the life of
K. John.
Page. 255.
and 256.*

*Stories
Chro:
Page 229.*

An answer vnto the

cible inuasion , and with his manyfold forces vt-
terlye to subuerte the flourishing state of this
Realme, and to extripate (if it had bee ne possible)
the true worship of God. Moreouer also the Pope
instigated *Parry, Babington, & Lopez* , and diuers o-
thers their confederates to conspire the Queenes
vntimely death , he sent also his cursed brood of
Iesuites and Seminaries (the firebrands of sedition
in all kingdome s) to induce her subiectes to re-
bellion : whereunto also the Pope (their vnholy
father) added his yearlye curse at *Rome* with
booke, bell, and candle : hereby may you plaine-
ly see and perceiue, that the Pope and Papistes
which pretend to be (but indeede desire rather to
make) *Martyrs*, did continually persecute her Ma-
iesty and sought all the meanes that they possibly
could to procure her vntimely death , yet shame
they not to crye with open mouthes vnto your
Maiesty that they were persecuted . As for our
Queene, the only, omnipotent, wise, and al seeing
God, preferued her from all their bloudy practi-
ses, and gaue vnto her an happy, ioyfull , & peace-
able end, to his glory, her owne and our comforts,
and to their vnspeakeable griefe and sorrow.

3. In the third part, this generation of vypers
relate vnto the world theirowne wicked and tre-
cherous endeuors to induce some, to some now living, to
aspire vnto the royall dignity of this kingdome . O
cursed Parasites and falsharted Papists, cannot you
be solicitors of mischiefe , but you must needes
brag

Catholiques Supplication. ▷

brag thereof, it argueth that discord and rebellion, are the chiefest vertues (if I may so say) of your new and false Catholique Romish religion. But most gracious King, let vs praise and glorifie God, who hath so directed your godly proceedings by his holy spirit, and hath also giuen you wisedom & fortitude to rely vpon his diuine prouidence, who worketh all things for the best, to them that serue & loue him. And that it hath now pleased God to crowne your royal head with the crownes of these kingdoms of *England, France & Ireland*, it cānot be any wise imputed vnto the Papistes, for they were (like traitors)wholy bent another way, vntill they perceiued that their desigues were in vaine, & their hopes frustrate. For no sooner had it pleased God to cal vnto his mercie our gracious Queene (who at & before her death resigned vnto your highnes, as vnto whō of right it appertained, the royal scepter of al her dominiōs) but that once her, now your most faithfull nobles, caused your rightful title vnto al her kingdōs, to be by open proclamation published vnto the world, the vndoubted trueth of which your royal & lineal dissent, together with the spirit of God working in their hartes to acknowledge the same, hath so vntited the harts & mindes of al the nobility, clergy, and comminity of this land, that al (the Papistes excepted) doe ioy to behold your royall face, and are ready to serue, honour, and obaye you, with their bodies and goodes euē vnto death: The Lord blesse and preserue you from the practises and conspiracies

An answer to the

of the wicked Romanists (for surely they hate you in their heartes because you professe the Gospell of Christ as your predecessor Queen Elizabeth did) who if (notwithstanding their flourishing shewe of words) their wicked and desired expectations had bin effected, when the general invasion of this land was intended (your Maiesy knoweth by whō) neuer had your Grace injoyed the scepter of these kingdomes of *England* and *Ireland*, yea hardly (if they could haue effected the contrary) should you haue reteyned the kingdome of *Scotland*, which then (and now also God be thanked) you posseſſe, quietly.

4. In the fourth part they doe greeuously complaine of two euils that doe vexe their harts: The first is, that this Realme of England is deuided into fourre religiōs, to wit, protestāts, Papists, Puritans, & Athists, ouer al which the Protestantes did domineere al the raigne of our late diseased Queen: Thus much we do truly, to the glory of God confesse, that all such as did professe the sacred Scriptures, were protected first and principallie by God, next by her Maiesy as an instrument from God, against the tyranny of the Pope, and all bloud-thirsty Papists: and that the Barrowistes (who may most iustly of al other among vs be termed Puritanes) as Iesuites which are the Popish Puritanes amongst them, & all Pharisaicall Iusticiaries, together with all turbulent Athists, (if any such be) which haue sprong vp in this flourishing time of the Gospel as euil weeds amongst

Catholiques Supplication, 9

amongst good Corne, haue beene continually repelled by the preaching of the Gospell, by the wise aduised and faithfull ministers, and dispensers thereof in this kingdome. And we are fully assured that the saide religion is so firmly established and founded vpon the sacred Scriptures, yea euen vpon Christ Iesus that sure rocke, and is so mightilie defended with the two-edged sworde that proceedeth from the mouth of God, which is able to cast downe strong holdes, and euery high thing that shall exalt it selfe against God and his true Church: that the gates of hell (that is to say, the Diuell himselfe, nor cursed Pope, turke, heretique, Infidel, Papist or Athiest) shal neuer be able to preuaile there-against so long as the worlde endureth. The second thing they complaine of is, that warres and bloudshedde haue sel-dom ceased, Taskes and Subsidies neuer so many, discontented mindes innumerable. Beholde the children of the Diuell cannot but lye, for their fa-ther the Diuell hath beeene a lyar from the be-ginning: How iniuriously doe they charge that blessed buried corpes whose spirite is in glory, with these vntruthe: did not every man sit vn-der his owne Vine, and eate the labours of his handes quietly, and peaceably without molesta-tion, fortie and fourte yeares and better to the great admiration of the worlde? * If it please

your latter end
of the preface prefixed before the booke of instructions to his sonne. The words
are these: But notwithstanding since there is a lawfull Queene there present-
ly raigning who hath so long, with so great wisdome and felicity gouerned her
kingdoms, as (I must in true sincerity confessie) the like hath not bin red nor hard of
either in our time, or since the dayes of the Romane Emperour *Augustus*, &c.

* See the
Kings own
testimony
of her Ma-
iesty in the

69 *An answer unto the*

your gratiouse Maiestye to peruse the Chronicles, you shall finde, that no King nor Queene before her time hath euer governed this realme in so godly peace and Christian vnitie, so long time protecting it most miraculously against the tyrrannie of the Pope, and all other forraine and domesti-call enemies. Moreouer, her Maiestie hath beene a nourishing mother, and a louing Neighbour vnto diuers Princes, countries and states about her (as their consciences can witnesse) and their ingratitude cannot but acknowledge, if not requite, and gratioufly protected she the distressed people from the bloudie tyrannie of their implacable, insolent, and cruell enemies. Yet hath she resigned her Kingdomes vnto your Gratiouse Maiestie in such state as your owne eyes doe now and long may behold, and the world doth admire. And no doubt, but as the Protestants haue beene faithfull vnto her, so will they also be vnto your Maiestie: wherefore let all faithfull Christians extoll, praise and magnifie, the omnipotent and onely wise God, who hath waged his battels by his hand, being (in the respect of her sex) a poore Grashopper (in mans iudgement) against all the enemies of his sacred Church, as he waged battell against *Pharao* and all his host, with an armie of Grashoppers: And therefore let the Papists cease to publish so great vntreuech, redounding vnto their owne perpetuall shame and discredit for euer.

5. In the fist part, they make their humble fute

vnto

Catholiques Supplication. p.

vnto your Grace, that they may obtaine freedom to
vse the Romish religion freely without molestatio, though
not openly, yet secretly, alledging two reasons: the first is,
that because they be restrained of that libertie your
kingdomes is abhorred of all kingdomes that professe
the Romish Religion. The second reason is, that it
would be a ioyfull thing to all the said Kingdomes,
to graunt them their said futes. And to the end to
induce your Grace to graunt their requests, they
alledge two arguments. The first is, that the now
French King yeelding to the Papists to secure the vse of
the Romish religion, they honored him with these via-
rable titles, *Pater patriæ, et pacis restitutor.* If it be
true that he now deserueth these honourable titles,
why then since that time hath not that honorable
King been freed from the dangerous conspiracie
of the Papists, who haue diuers times since fought
to murder him? If it please your renoumed Maie-
stie to peruse the trecheries of the Papists, you shal
find that they haue greater murdering harts then
cursed Caine, who murdered his own brother. For
to omitte the many and continuall treasons and
conspiracies of the Papists against our diseased
Queene, did not a gracelesse Monke poison King
John? did not a cursed Friar of France murder with
a poysoned Pen-knife the last diseased French
King? did not the Bishops, Monkes, Friars & Iesu- In vita Pij
ites of Spaine, cause the kings eldest sonne of Spaine quinti.
to be murdered, in letting him blood? did not the
Papists of France vrge the King of France to comit
a tra-

An answer to the

a tragical Butcherly massacre at *Paris*, in poysoning the Queene of *Nauarre*, and in a brutish butcherly order to murder the most part of the peeresesse Nobilitie in *France*, their wiues and children, with a great number of the common people in diuerse parts of his realme: So that in one yeare by one meanes and others, they did massacre a hundred thousand, as by their owne histories it doth appeare. But why should I stay vpon recitall of particularities? doth not the bloudie Inquisitiō at this day testifie, that this tyrannie is still continued in *Spaine*, in *Rome*, and amongst other their confederates? Beholde the fruites of the professors of the Romish Religion.

The second argument is drawne from the graue and wise counsell of Salomons Counsellors vnto Roboham (*si loquaris eis bona verba, &c.*) This Text is as rightly alledged, as the deuill alledged the Scripture vnto our Sauiour Iesu Christ, when he tempted him: for there was no request made vnto Roboham as concerning religion, but onely for a mitigation of greeuous exactions. And the Counsell of Salomons counsellors in that behalfe, was both wise, right, and good.

But in causes of religion, O most renownmed King, let the sacred Scripture be your direction, and preferre them before and aboue all worldly policie, royalties, dignities, and honours whatsoeuer: for therein consisteth your true honor, your true wisedom, your true authoritie, and royall dignitie.

Catholiques Supplication.

13

dignitie. *Moses* teacheth from the mouth of God, *Deutero:*
that if thy brother the sonne of thy mother, or ^{the 15.}
thy owne sonne, or the daughter of thy wife that ^{chapter &}
lieth in thy bosome, or thy friend that is as thy
soule, shal intise thee secretly, saying, *Let vs go serue*
other gods: thou shalt not consent to him, nor heare
him, neither shall thy eye pittie him, nor shew mer-
cie, nor keepe him secret: but thou shalt kill him,
thy hand shall bee first vpon him to put him to
death. And our Sauiour Iesus Christ hath assured
vs, that if we confesse him before men, he will
confesse vs before his heauenly Father. And if we
denie him before men, he will denie vs before his
heauenly father. And whosoeuer loueth Father
or Mother, brother or sister, wife or children, or
any worldly honour, riches, dignitie, or regalitie,
more then him, is not worthy of him: for we can-
not serue two Maisters, for we shall rather loue the
one and hate the other, or els we shall hate the
one and loue the other. And to this effect ser-
ueth the perswasion of *Eliha* vnto the *Israelites*,
If God be God, serue him, &c. Therefore let the
feare of God and his sacred word, be your direc-
tion; Let it bee a Lanthorne to your feete, and a
light vnto your pathes, that God may bee with
you and blesse you in all your actions. And
then (as the A postle saith) *If God bee on your*
side, who can bee against you? But if God be against
you, who can bee with you? For most gracious
King, if all the Kings and Potentates in the world

C

did

4
An answer to the

did loue, fauour, and honour you, what is it to the purpose if God be against you : And therefore the Lord blesse you with his grace and holy spirite, that no worldly thing may seperate you from the loue of God, which is in Christ Iesu our Lord, Amen.

6. In the sixt part they employ their wits to perswade your most gracious Maiesty, that their religion is venerable for antiquity, constant for cōtinuance, irreprehensible for doctrine, inducing to all vertue and piety, maintained by the first Christian Emperors, sealed with the bloud of millions of Martyrs, &c. we do not a little maruel that they be not ashamed to auouch so great vntruthe. But it is truely saide (*amisso pudore omnis virtus ruit*) for if their ascertions were true, why hath one Pope caused the dead corpes of his predecessor to be digged out of his graue and to bee dismembred, and haue condemned him for an heretique, and all his workes for heresie ? And the next successor hath ratified the first dismembred Pope to be good and Catholique, and all his workes Catholique : wee must needes be here in a Labyrinth, not knowing how to iudge which is the Catholique Pope : the condemnor, or the condemned, haue not some Popes beene condemned and depriued by generall counsels ? hath there not beene two Popes at once, and sometimes three, and euery one hath cursed other, and ex-

lbow affluitur com-
bib

Catholiques Supplication.

13

communicated others, and fought bloody batalles one against another, to the disturbance of all Christendome, and the shedding of the bloud of many thousand Christians? And hee that was the valiantest tyrant, was the most religious Pope. But to let them passe; let vs remember *Constantine* the Emperour, who first indowled the Pope with stately reunewes: But in his dayes where was their holy bread, and holy wa-
ters where were their pardons of free remis-
sion of sinnes, both veniall and deadly? (soule
now for money throughout Christendome to
redeeme soules out of purgatory) where was
their Ladys Chappell, their Ladys Masses,
their pilgrimages to Saint *James* of Compostel-
la, &c? Where was their praying to Saintes?
Where was their dyabollicall authority to de-
priue Kings and Emperours of their king-
domes, and to dispose of them at their free
will and pleasure? Where was the supremacie
of the Pope vniuersally ouer all Realmes,
Kings, and Emperours, and ouer all degrees
of persons spirituall and temporall? but it
hath beene since great honour for an Em-
perour to leade the Popes horse by the bri-
dle, and for a King to hould his stirrope, yea
for an Emperour to be a foote-stoole to the
Pope to treade on when hee went vpon his
horse: This Luciferian pride was not heard off

C 2

An answer to the

in Constantines time, nor long since: and as for the religion that was professed in those dayes and long before Constantines time , it was the same religion that we in England doe now professe. And it is for certaine that the Heathenish and Infidell Emperours, both long before Constantines dayes, and long since, did persecute the now professed religion in England , and that it was sealed with the bloud of many Martyrs , adorned with the vertues of many thousand confessors , beautified with the bloud of the pure and Immaculate virgins; neither were the Bishops of Rome in those dayes, freed from the said persecutions. But when Infidell Emperours by Gods diuine prouidence feased their tyranny ; Then the Luciferian Popes by degrees and steps climing the highest staffe of the ladder of pride, did so farre exceed in haughtiness of hart, insolencie and tyranny, that they first did shake off the lawfull authority of Emperours in the electing and admitting the Pope, and then presently after, they did domineere and tyrannise ouer Emperours , Kings , and all degrees of persons spirituall and temporall , so that it is to be doubted whether the heathenish Emperours in their time, or the irreligious Popes in their time haue persecuted and tormented to death the greater number of faithfull Christians and the Saints of God. It is superfluous to rehearse the stories of these things, seeing they be recorded in all Ecclesiasticall Histories, and in the Chronicles of all king-

Catholiques Supplication. 17

kingdomes: And we are perswaded that your grace hath both seene and read the Historie of these bloudy tragedies: But of late time the Pope hath beene well plumed of his borrowed fethers, and his Luciferian pride somewhat depressed: Yet, if the Papists will so be content, we will ioyne with them to procure that seuerall and free counsell may beheld in Christendome, whereunto both Papistes and Protestantes may freely repaire, that thereby the Church of Christ may haue peace, and the ignorant may be confirmed in the true faith: and to this purpose hath one of our learned Diuines offered himselfe to dispute D. Sutcliffe
in the re-
ply to
Thevvard
Moore. with any Papists whosoeuer (and many other will doe the like) so that his person may be secu- red from perrill. This I pray God that it may be effected, and that he that is the true God may be worshipped of all, and that Baall may be vtterly forgotten, that all Christian kingdomes agreeing in true doctrine and sincere truth may ioyntly acknowledge one verity, one faith, one baptisme, one religion, and one onely God in Trinity, and Trinitie in Vnity, the Father, the Sonne, and the holy Ghost, Amen.

7. In the seauenth and last part they make a solemnne professiō before God & his holy Angels, of as loyall, as obedient, and immaculate allegiance to your Grace, as euer did faithfull subiects in Scotland or England vnto your progenitors, and intend sincerely and truly with goods and liues to serue your Grace for

An answer to the

confirmation whereof they confess merite in obeying, and demerite in disobeying, and therefore can not but in soule be greeuously tormented for the least preuarication : This protestation is indeede with a flourishing shew of good wordes, let the fruites of their obediences trye the veritye thereof : where was the fruites of their obediences in the dayes of their annoyned Queene now deceased that they may haue merite for it? These Romaniſts haue ſugered wordes, but their harts be full of deadly poyſon for although they be a generation of vypers, yet they can change their ſhape into an Angel of light, to deceiue the very elect, if it were poſſible. The world can teſtifie that the manyfoule treaſons and conſpiracieſ of the Papiſts, were ſufficient teſtimonieſ of their demerit: And if they muſt needs be tormented in ſoule & conſcience for their leaſt preuaricatio, muſt thouſands of their ſouls & conſciences be tormented for their many treaſons & conſpiracieſ, againſt their late annoyned Queene now deceased. But whatſoever they profeſſe in wordes, it is imposſible ſo long as they profeſſe the Romiſh religion to bee faithful ſubiects vnto your grace, for this is a maxime in the mindeſ of moſt papiſts, *fides non eſt ſeruanda cum hereticis*, and we are ſure that the Pope hath censured al Protestant Princeſ for heretiqueſ, and their religion for heretie: Therefore whatſoever they profeſſe in wordes, they cannot ſerue God and the deuill, neither can they truely ſerue and obey

Catholiques Supplication.

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obaye you and the Pope: (Two so great contrarieties cannot concur in one subiect) And thus I conclude, praying to God (as our bounden dutie requireth) that of his great goodnesse, he will vouchsafe to blesse, preserue, and defend your royall maiesty, our noble Queene, and all your Princely Children, from all your enimies both forraine and domesticall, spirituall and temporall, and from the treasons and conspiracies of all Romanists: That your sacred Maiestie and your posterity, may liue and raigne ouer vs in the feare of God, and to his honour and glory, in regall dignity, happy prosperity, godlie peace and vnity, and that after this life, you may haue celestiall felicitie in the life to come for euermore, Amen.

Yours Maiesties most humble
and dutifull subiect

CHRISTOPHER
MURIEL, Senior.

Almond from California, 1903 Ladd's Seed Company.

ЖЕНТОГАЯН
СИБИРЬ



THE CATHOLIKES SVPLICATION.

*Most puissant Prince, and orient
Monarch,*



Vch are the rare perfections and ^{1.}
admirable gifts of wisedome,
prudence, valour and iustice,
wherewith the bountifull hand
of Gods diuine Maiestie hath
endued your Maiestie, as in the
depth of your prouident iudge.

ment, we doubt not but you foresee what concer-
neth both the spirituall and temporall gouerne-
ment of all your kingdoms & dominions. 2. Not-
withstanding your Graces most afflicted subiects
and ^{2.} deuoted seruants, the Catholikes of Eng-
land, partly to preuent sinister informations, which
happily may possesse your sacred eares, before our
answere bee heard; partly almost as men ouer-
whelmed with ^b persecutions for our conscienc-
es, wee are enforced to haue speedie recourse in
hope of present redresse from your Highnesse, and
to present these humble lines vnto your royll per-
son to pleade for vs some ^c commiseration and
fauour.

D

^a I pray
God that
your Mai-
stie never
stand in
neede of
their ser-
uice.

^b Neuer
well but
when their
heads are
hatching
rebellion.

^c As you
deserue, so
I pray God
you may
haue.

22. The Catholiques

d Nay, what desperatē and vnnaturall designements will they not, to their power, at the Popes cōmandement at tempt a- gainst the? for they hold it a matter of great merit to kill and murder their layfull Princes. See Parry his Treasons, Squire his treasons: Likewise Peter Barriere, and John Cha- stell, their fauour. 3. What d allegiance or dutie can any temporall Prince desire or expect at his vassals hands, which we are not addressed to performe? How many Noble-men and worthy Gentlemen, most zealous in the Catholike Religion, haue endured some losse of lands and liuings, some exile, others imprisonment, some the effusion of bloud & life for the aduancement of your blessed Mo- thers right vnto the scepter of *Aibion*? Nay, whose finger did euer ake, but Catholikes, for your Maies- ties present title & dominion? How many f fled to your Court offering themselues as hostages for their friends, to liue & die in your Graces & quar- rel, if euer Aduersarie had opposed himself against the equitie of your cause? If this they attempted with their Princes disgrace, to obtaine your Maies- ties grace; what will they do? nay, what wil they not do, to liue without disgrace in your Graces fauour? 4. The maine of this Realme, if we respect Religion (setting peticie leets aside) consisteth vpon foure parts: Protestantis, who haue dominiered all the former Queenes dayes: Puritanes, who haue crept vp apace among them: Atheists or Polititi- ans, who were bred vpon their brawles and con- tentions
desperate attemptes against the French King, Iesuites Catechisme 3. booke, page 148. 155. e Busie fellowes, that would take in hand such treasonable actions before they had acquainted the partie for whom they vndertooke them therewith, Iesuites Catechisme 3. booke, page 138. f Happie is that countrie, that is rid of them, for it is better haue their roome then their companie. g His Maiestie in publicke Print acknowledgeth (and euer did) that Queen E L I Z A B E T H was lawfull Queen, and therefore must those that so offered themselues, by the Kings owne testimonie be traytors.

Supplication.

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tentions in matters of faith : And Catholikes, who as they are opposite to all, so are they detested of all, because Errour was euer an enemie to Truth.

Hardly all, or any of the ^h first, two, three can be suppressed: and therefore we beseech your Maiestie to yeeld vs as much fauour, as others of contrarie religion (to that which shall bee publikely professed in England) shall obtaine at your hands. For if our fault be like, or lesse, or none at all; in equitie, our punishment ought to bee like, or lesse, or none at all. The Gates, Arches, and Pyramids of France proclaimed the present King *Pa-ter patriæ & pacis restitutor*, because that kingdome being well nigh torne in pieces with ciuill warries, and made a pray to forraine foes, was by his pruident wisedome and valour acquitted in it selfe, and hostile strangers expelled; the which he principally effected by condescending to ^h tollerate them of an aduerte religion, to that was openly professed. Questionlesse, dread Soueraigne, the kingdome of England, by cruell persecution of Catholikes, hath been almost odious to all Christian Nations: Trade and traffique is decayed, wars and bloud hath seldom ceased, Subsidies and taxes neuer so many, ¹ discontented minds innumerable; all which your Maiesties princely coniuencie to your humble Suppliants, the afflicted thanks to them, for if their de- seignes could haue beeene ex- fected, all protestants throates had beeene had long cut long agone: call to minde the yeare 1588. and then iudge whether it be so or not. ⁱ They pleade in- justice against the Kings Maiestie, if they may not be per- mitted fideely to vse their Idolatrous religion.

D 2 Catho- k Hath he
been since

that time freed from the danger of Papists, search the French Chronicles, and you shall finde the contrarie. I None (or very few) discontented but Papists, whose heads do alwayes ake but when they are working of treasons, and drawing of others into the same state of discontentment with them.

The Catholiques

Catholikes, will easily redresse, especially at your Highnesse ingress. *Si loquaris ad eos verba lenia, erunt tibi servi cunctis diebus,* said the sage Counsellors of *Salomon to Rehoboam*. For enlargement af-

*m The Pa-
pists haue
caused
more
stormes &
tempests to
arise in this
land, then
all other
Seets be-
sides that
they can
inuent
names for.
Who but
Papistes
sought
meanes to
induce the
late Earle
of Essex (if
he would
have beene
at traytour
to his
Prince) to
be a Pen-
cioner for
the King
of Spaine?
Earle of
Essex his*

ter affliction resembleth a pleasant gale after a vehement tempest: and a benefit in distresse doubleth the value thereof. 5. How gratafull will it be to all Catholike Princes abroad, and honourable to your Maiestie, to vnderstand how Queene *Elizabeths* seueritie is changed into your royll clemencie: and that the lenitie of a man reedified that which the misinformed anger of a woman destroyed: That the Lion rampant is passant, whereas the passant had beene rampant: How acceptable shall all your subiects be to all Catholike countries, who are now almost abhorred of all, when they shall perceiue your Highnesse prepareth not pikes and prisons for the professours of their faith, but permitteih them Temples and Altars for the vse of their Religion: Then shall we see with our eyes, and touch with our fingers that happie benediction of *Esay* in this land, that swords are changed into ploughs, and launces into sithes. And all Nations admiring vs will say, *Hi sunt semen cui benedixit Dominus*. Wee request no more fauour at your Graces hands, then that owne Apologie. Yet had they vnder-hand acquainted therewith the late Lord Treasurer Sir *William Cecill*, insomuch that if the Earle had consented vnto them, presently had he beene entrapped. *VWatson* the Priest in his booke of *Quodlibetts*. n A manifest slander of his Maiestie, for she was farre more mercifull vnto them then euer they deserued. Nay the Priests themselves in their own bookees acknowledge the iustice of his Maiesties lawes against them. o To offer sacrifice vnto their Popish Idols.

Supplication.

that wee may securely professe that Catholike religion, which all your happy Predecessours profes-
sed, from *Donaldus* the first conuerted, vnto your
Maiesties peerelesse Mother last martyred. 6. A
Religion venerable for p antiquitie, maiesticall for
amplitude, constant for continuance, irreprehensible
for doctrine, inducing to all kinde of vertue
and pietie, diswading from all sinne and wicked-
nesse. A Religion beloued by all primitiue Pa-
stours, established by all Oecumenicall Councils,
upheld by all ancient Doctors, maintained by the
first and most Christian Emperours, recorded al-
most alone in all Ecclesiasticall Histories, sealed
with the bloud of millions of Martyrs, adorned
with the vertues of so many Confessors, beauti-
fied with the puritie of thousands of Virgines, so
conformable to q naturall sence and reason, and fi-
nally so agreeable to the sacred text of Gods word
and Gospell. The free vse of this Religion we re-
quest, if not in publike Churches, at least in pri-
uate houses; if not with approbation, yet with
toleration, without molestation. 7. Assure your
Grace that howsoeuer some Protestants or Puri-
tanes, incited by morall honestie of life, or innated
instinct of nature, or for feare of some temporall
punishment, pretend obedience vnto your High-
nesse lawes; yet certainly the onely r Catholikes
for conscience sake obserue them. For they de-
fending that s Princes precepts and statutes oblige
no subiect vnder the penaltie of sinne, will little

*p D.Sut-
cliffe in his
challenge
vnto N.D.
hath proo-
ued the
contrarie,
chap.the 2.*

*q Therein
I thinke
they speake
more truly
then they
are aware
of.*

*r Are the
chiefest
stirrers vnto
rebelli-
on in all
Christian
common-
wealths.*

*s A meere
vntrueth,
for no Pro-
testants
maintaine
any such
position.*

The Catholiques, &c.

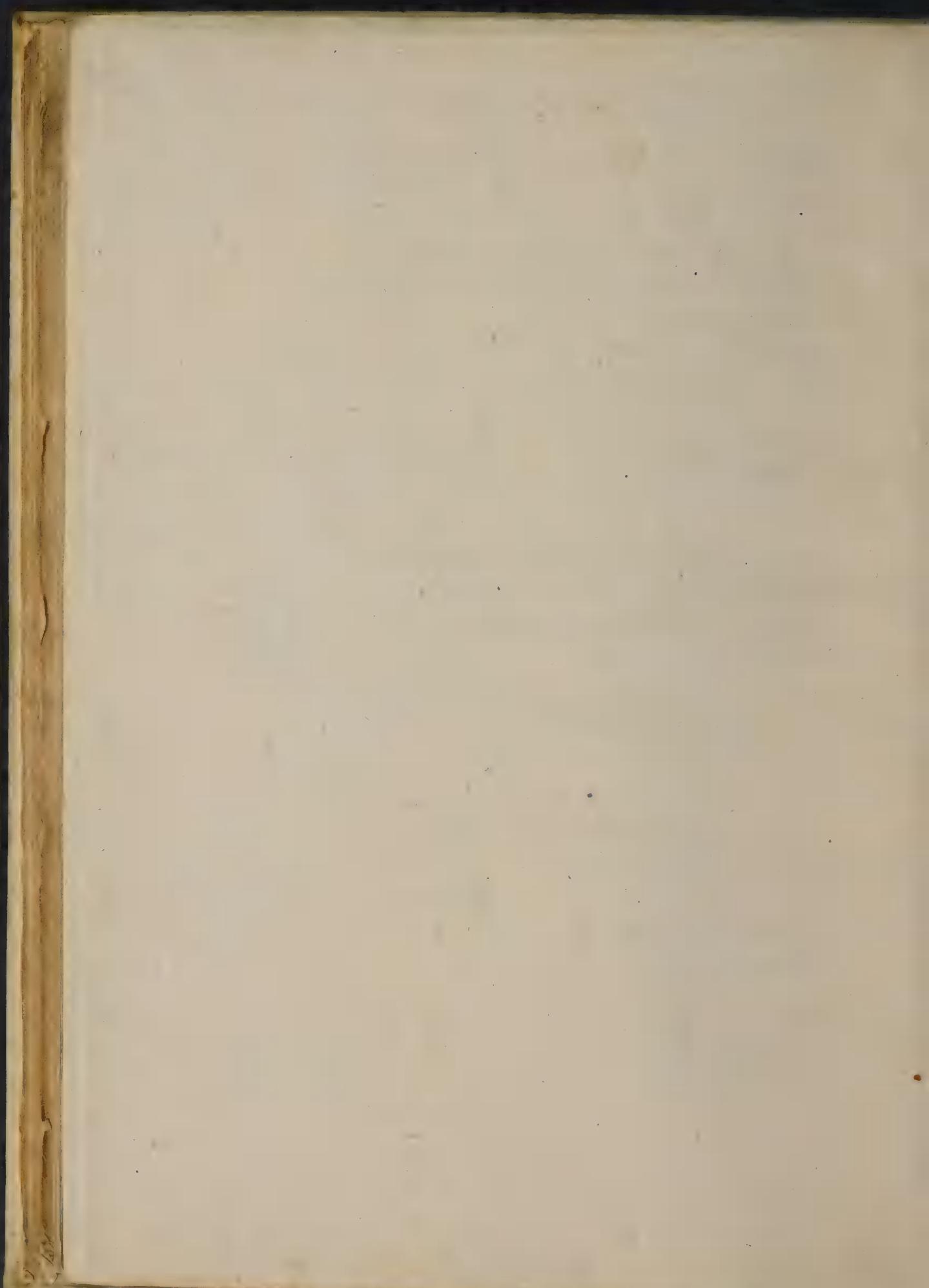
care in conscience to transgresse them which principally are tormented with the guilt of finne. But Catholikes confessing merite in obeying, and demerite in transgressing, cannot but in soule be grievously tortured, at the least preuarication thereof. Wherefore most mercifull Soueraigne, wee your long afflicted subiects, in all dutifull submission, protest before the Maiestie of God and all his holie Angels, as loyall obedience, and as immaculate allegiance vnto your Grace, as euer did faithfull subiects in *England* or *Scotland* vnto your Highnesse Progenitours ; and intend as sincerelie with our goods and liues to serue you, as euer did the loyallest Israelites King *David*, or the trustie legions the Romane Emperours. And thus expecting your Maiesties customarie fauour and gracious bountie, we rest your deuoted Suppliants to him whose hands do manage the hearts of Kings, and with reciprocate mercie will requite the mercifull.

¶ As long
as your
Maiestie
will serue
their pur-
poses, but
no longer.

Let them all, oh Lord, if it be thy will, be conuerted,
and agree with vs in one trueth, Amen.

Your sacred Maiesties most
deuoted Seruants,

The Catholikes of
England.



GEO. PERINSEY

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